

# MISSIONS

## A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION  
MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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REV. S. R. WARBURTON

C. L. WHITE, D.D.

R. G. SEYMOUR, D.D.

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# The Publisher's Page



Our Aim: 100,000 Subscribers to Missions in 1911

## FOURTEEN MONTHS FOR A YEAR'S SUBSCRIPTION

¶ All new subscribers for MISSIONS who send in their names during this month of September will receive the magazine until November, 1912, thus getting the September and October numbers free, with the *Graphic Report of the Baptist World Alliance* (September issue) and the *First Sketch of the Russian Heroes of the Faith* (October issue).

### OUR OBJECTIVES

1. A club of subscribers in every church where now there is none.
2. Larger and better clubs in all subscribing churches.
3. The creation of a still larger body of earnest, active, and efficient club managers who will regard their work for MISSIONS as their definite contribution to the missionary work of their respective churches.

¶ We have only praise for the loyalty, earnestness, and conscientious effort put forth by our club managers during the past year. Many of them have accomplished much through real heroism—as one bed-ridden woman who organized her club by telephone. If all who have a share in this phase of Christian service will put their shoulders to the wheel and make the Fall Campaign for MISSIONS commensurate with the church's spiritual and material resources, we shall reach our circulation objective of

**100,000 SUBSCRIBERS BEFORE DEC. 31, 1911**

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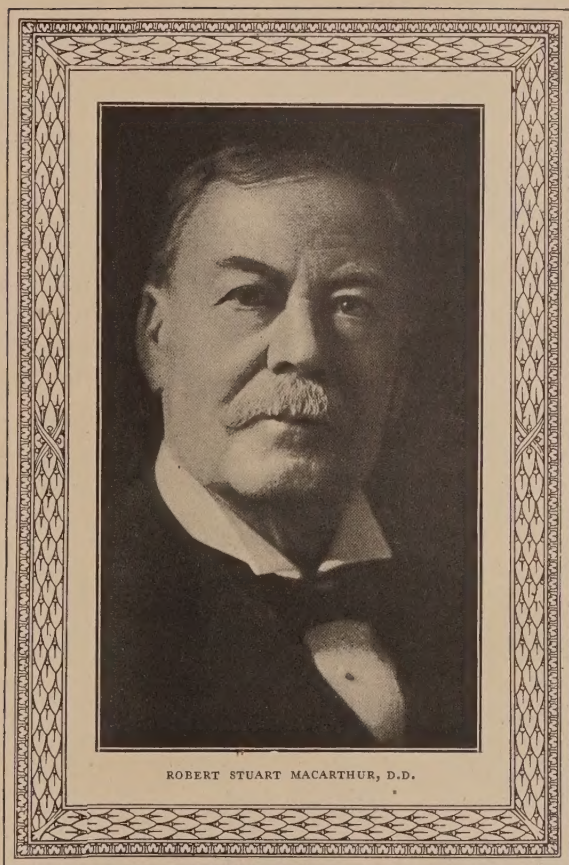
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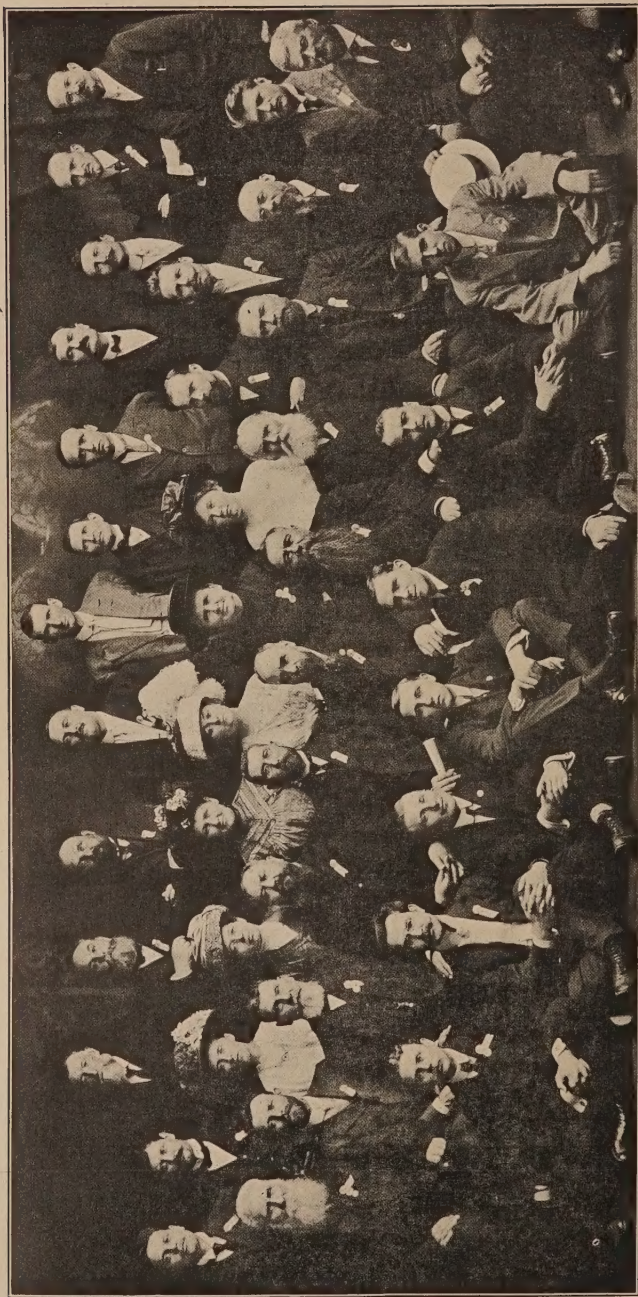
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AS PRESIDENT OF THE BAPTIST WORLD ALLIANCE  
DR. MAC ARTHUR EXPECTS TO VISIT THE FIELDS ABROAD



THE RUSSIAN DELEGATES, WITH SOME RUSSIAN-AMERICAN FRIENDS. MR. FETLER AND SOME OTHERS ARE ABSENT

TOP ROW, LEFT TO RIGHT: (POWELL); KUSHNIEROFF; ERSTRATENKO; (G. ALF); (E. POWELL); (G. PATMONT); (STRELEC); BANICH; IPIŃSKI; OBOLEWICZ; GAEGER.  
2D ROW: PAVLENKO; WASILIEV; (MRS. E. POWELL, MRS. RASHKE, MRS. POWELL, MRS. ALF); MRS. PAVLOFF; (MRS. STANISLAW, MR. STANISLAW, SCHMITT).

3D ROW—ALL SUFFRERS: KOSTROMIN; VINCE; BALCHIN; S. STEPHANOFF; W. STEPHANOFF; GOLAEFF; PAVLOFF; IVANOFF; SAVELLEFF; LEVUSCHKIN; DATZCHO; SABBROWIZ.  
4TH ROW: HOMIAK; SKORADOKADOFF; (MOSZE, E. ALF, L. R. PATMONT); RUDENKO; (A. PATMONT).

The names in parentheses are delegates and friends from this country, all engaged in missionary work.





## Dr. Clifford's Message

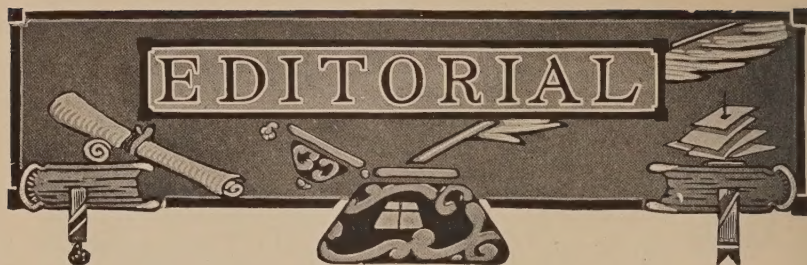
CLOSING WORDS OF THE PRESIDENT'S ALLIANCE ADDRESS



TWO duties then are before us — one is to keep the stock of human thought enriched by the ideas and principles of the gospel of Christ, and the other is to add to the stock of human energy engaged in the saving of men. Paul's incredible labor was as necessary to his missionary successes as the revelation which came to him, not by man nor from man, but from God. "Send them an enthusiast," said Dr. Price when the first Lord Lansdowne asked what he should do to reform the profligates of Calne. "Send them an enthusiast." A wise reply. Men with sloppy ignorance and sleepless energy often achieve more than individuals crammed with libraries of knowledge, but void of fire and passion. The best constructed engine stands still until the steam is up. The apprehension of our capital ideas will avail nothing unless we are ready to hazard our strength, our money, our efforts for the salvation of men.

¶ The harvest truly is great, but the laborers are few. It is work that is needed. "Come over and help us" is the cry sounding in our ears from all parts of the world and specially from Southeastern Europe. Churches of our faith and order have sprung into existence in Hungary and Austria, Moravia and Bulgaria, Bohemia and Bosnia, and the Russian Empire. Thousands upon thousands have been added to the Lord. They are persecuted, but they take joyfully the spoiling of their goods, and with dauntless courage spread the fire of their evangelism far and near. They need our help. They call upon us for sympathy and guidance in the training of their eager pastors and evangelists, colporters and missionaries. They wait our response. It must be prompt, practical and sufficient. It must be made now.

¶ Let us then humbly accept our responsibility for leadership of the religion of the future and go forward to our place. Pioneers never get the best pay, but they do the best work; the work that lasts and comes out of the fire because it is not inflammable wood but gold that melted in the flames is coined afresh and sent out again into the currency of the ages. Do not wait for others! Do that which costs. Wait for others and you will never start. Tarry till Baptists are socially popular, and ostracism ceases, and the persecutor disappears, and you will do nothing. Keep out of the firing line with your principles and nobody will know that you have them. The bewitched forest heard the lies told by the evil spirit that the first tree that broke into blossom in the spring would be withered and destroyed, and each tree, fearing the threatened doom, waited for the other to begin, and so the whole forest remained dark and dead for a thousand years. Away with fear. Be ready to endure the cross and despise shame. Rise to the courage of your best moments. Push your convictions into deeds. Scorn bribes. Stand true. Be faithful to Christ and His holy gospel, and so help to lead the whole world into the light and glory of His redeeming love.



### The Lordship of Christ

**W**HAT was the dominant note of the two weeks' meetings in Philadelphia? asked one of our laymen who could not go of one who did. The answer was instant and unhesitatingly emphatic, "The Lordship of Christ." And that was true. It was emphasized in the Northern Baptist Convention. It was the significant note in Dr. Strong's theological address at the General Convention. It was the supreme height of Dr. Clifford's address. It was the keynote of the entire fortnight.

This is significant of the temper of the time religiously. Jesus Christ is recognized as the source and center of our aspiration and inspiration, our faith and hope, our loyalty and love. Christ is Christianity. The formula has taken on new meaning. Christian experience is the fact which men cling to. Theories and theologies, doctrines and philosophies, must be subjected to this supreme test—are they in harmony with the Lordship of Jesus Christ?

The Lordship of Christ supplies us with the missionary motive and lays upon us the missionary responsibility. To one who acknowledges it in reality and not simply in name, there will be no question about obeying the commands of Christ, which include the going and giving and gospelizing.

Lordship involves loyalty, not in one

thing or two, but in all things. This was finely pointed out by Dr. Crandall in his address before the Northern Baptist Convention on "Some Neglected Implications of the Baptist Position." This is given in full in the *Standard*, and we wish every Baptist might read it. Cold truth may not be as palatable to us as self-satisfied congratulations, but it is more wholesome and needed. "He is the best, the most loyal Baptist who has most of the mind of Christ." That is a good text. "If any man have not the spirit of Christ, he is none of his." Our spirit shows whether we truly acknowledge the Lordship of Christ or only do so professionally.

The Baptist position is based upon supreme loyalty to Christ. We show that by adherence to his ordinances. How do we show it with regard to His direct commands? Our missionary zeal and service and giving will make answer for this coming year. Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say?" That is a terrifying "Why?"



### The Deputation to Russia

**T**HE fear expressed by Dr. Conwell at Philadelphia that words might be spoken which would make it harder for the Russian Baptists when they got back home is likely to be realized, and the work of the deputation bound for St. Petersburg is also in danger of being hampered if not thwarted. A



special cable from St. Petersburg to a New York daily, dated July 29, says:

The statement of the Rev. Dr. Russell H. Conwell of the United States and the Rev. F. B. Meyer of London on behalf of the Baptist body that they intend to visit St. Petersburg and appeal to the Czar to sanction the establishment here or in Moscow of an international seminary for the training of Baptist preachers has evoked a formidable rebuff from the Holy Synod. Not only will the Czar not receive them but not an inch of ground will be given for the seminary.

The Holy Synod explains that all concessions made to others would be granted to Baptists if the Ministry of the Interior removes them from the lists of politically subversive sects, but they are not regarded by the Orthodox Church as forming a religion at all. Meanwhile the Prefect of Moscow has ordered the police to exercise special vigilance over the attempts of sectarians to inveigle orthodox Russians from the State Church.

The last sentence of the dispatch is significant. Under the peculiar laws of Russia it is now permissible for a member of the Greek Church — the State Church — to change his religious affiliation. To do so he must notify the police and register his new denomination. He is not persecuted for this, but he is asked why he desires to change and what led him to his new views. If he names any individual, then, the police have their chance, and woe to the Baptist or other minister or dissenting person through whose word or influence or even tract or Testament distributing the so-called proselyting was brought about. For proselyting is a criminal offence; nor does the charge have to be specific or proved in court.

As for the rest, we shall hope for the best, although it is true that reported interviews in daily papers were sufficient to arouse feeling on the part of any people. If announcement were made that a number of Baptists were going to England to reform that nation religiously, the result might be amuse-

ment or contempt, but the deputation would not probably meet with overwarm welcome. The Russians would still less welcome such assumption from without. In all such cases we have to use utmost caution. The situation is admittedly delicate at best. The deputation goes on a simple and specific religious mission. The Czar is unquestionably a fair-minded ruler, earnestly desirous to improve the political and social conditions of his people as far as lies within his power. What he will decide to do, if he is properly asked to receive Dr. MacArthur, Dr. Meyer and Dr. Conwell, is not to be determined by a cablegram. The Holy Synod may be brought to see that the Baptists are not a "politically subversive sect," but quite the contrary, and that they deserve to be placed on the list of religious bodies of the best class.

Meanwhile, whatever happens, the telling out of the story of the Russian Baptists at Philadelphia, confining that story merely to the facts, must in the end work for good to the entire Russian people. No nation today can be indifferent to the good opinion of other nations. We believe that the Russian government, as Mr. Fetler says, intends to make good its grant of religious liberty, and that if the high officials learn that such persecutions exist as are described in this issue, they will see to it that the laws are not nullified by the police or other under-administration. The first thing is to convince the government that the growth of the Baptists will mean only increased loyalty and improved life.



### Nearing the Goal

ALL of our Northern Baptist missionary work presented under one cover — that is the goal. A great step was taken toward it when the Home, Foreign and Publication societies united

in a single magazine. The manner in which MISSIONS has made its way into denominational favor has proved the advantage and success of that combination.

Now another great step has been taken toward the goal. The following paragraph we quote from the August number of *Tidings*:

As it seemed to be the feeling of the majority of our constituency as represented at our annual meeting that we should unite our publication, *TIDINGS*, with that of *Missions*, it was voted at the Board Meeting, June 28, to so unite, and the details of the arrangements were referred to our Publishing Committee.

This is the best news we have chronicled since MISSIONS began its career in January, 1910. It means that the Woman's American Baptist Home Mission Society, under its splendidly progressive leadership, has sensed the unquestionable denominational desire for a single, comprehensive missionary magazine. It means that the co-operation of the societies, which has been close, is to be still closer. It means that every subscriber to MISSIONS will know what the Woman's Society is doing and planning in the home mission field, as well as what the general Home Mission Society is doing and planning. It means that the women will have the home mission work in its full scope and significance.

Does it mean loss of distinctive and compact presentation of the women's work, a merging of the special into the general that will weaken interest? No. The proposition made by MISSIONS, and accepted, is to create a Woman's Department, in which will be given the specific field news and official and other matter desired by the Woman's Home Mission Society, as prepared by its editorial secretary, who becomes a contributing editor of MISSIONS. This department will maintain the character that has made *Tidings* helpful and

successful. The full substance of *Tidings* will continue. In addition the woman's work will find place also in general articles which will appear with the others in the body of the magazine. In a word, the women will be getting what they now get, with vastly more added, and all without increase in the subscription price of MISSIONS, since our aim is to place the magazine in every Baptist family.

The same proposition has been made to *Helping Hand*, and we hope for a similar reply. When we can make that desired announcement, the goal of missionary publication for our denomination will be reached, and we shall set an example to all the great denominations. We shall also be able to present a Baptist magazine of missions that will be worthy of us, and be without a second as an illustration of denominational oneness in the prosecution of the great work of world evangelization. The Woman's Home Mission Society has taken the inspiring lead. And not the least gratifying thing about it is the fine and hearty way in which the union has come about — so that it is a union of heart and hand.

Now let the new subscriptions come pouring in, so that we may begin the new combination with sixty thousand subscribers, at the least, on the way to that other goal — ONE HUNDRED THOUSAND SUBSCRIBERS BY 1912!



#### A Needed Reform

A national divorce law is one of the imperative needs of this country. Divorce is not only the scandal but the peril of our social life today. The Christian home is the safeguard of the state and the hope of the church. The disruption of the American home is the sign of moral decadence. Now is the time to create a public sentiment that will demand a national law and stop this disgraceful business.



Form 11

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August 7<sup>th</sup> 1911

Send the following message, subject to terms and conditions printed on back hereof, which are hereby agreed to.

To Nepraschu Kaliberdu  
Stroitelnomu Komitetu  
Arenexer 24 Linia St. Petersburg  
Allilunia Prodolschaite postroiku  
Aggeja vtoraja glava tschetive pjat  
Fetler

Mr. Fetler's Message to  
Go Ahead with the  
Church Erection

Letters used in text  
were Roman.

Translation: To Ne-  
prast (my assistant pas-  
tor), Kaliberda (our  
architect), and the Build-  
ing Committee, Avenexer  
24 Linia No. 11, St.  
Petersburg:

Hallelujah! Continue  
the building. Haggai 2:  
4, 5. FETLER.

### Now Is the Time to Help

THERE will never be a better time to help build the First Russian Baptist Church in St. Petersburg than just now — never a time, indeed, when a gift will go so far to save Rev. Wilhelm Fetler, the evangelist whose work has been so wonderfully blessed in Russia, from physical breakdown. Something of his story is told in the Alliance report in this issue. Mr. Fetler is remaining in this country for a little while in the hope of raising \$45,000 with which to complete his church building, now half erected, with work at a standstill for want of money. He will not run into debt. He has given all he had, and mortgaged himself besides. His people have given to their limit and are nobly sustaining the work. English Baptists have bought the ground for him, with two buildings used for the manifold church work which is impressing thousands of Russians by its philanthropic character. Now the question is, What will American Baptists do for this enterprise?

A note from Mr. Fetler, who would undoubtedly raise the money if only he could in person get before enough churches and reach the men who are at present on vacations, says he has about \$7,000, and something more in sight. One Christian woman in Rochester, N. Y., gave him \$3,000 of the total, and the First Church in Cambridge, Mass., gave him another \$1,000 and more. Not least, the Lettish brethren in Boston, financially weak as they are, raised more than \$400 for him, and he held a week of evangelistic meetings with them, resulting in much blessing.

The Foreign Mission Society is acting as treasurer for this fund, and all money or pledges sent to the Treasurer for this purpose will be promptly acknowledged. The time in Russia is strategic. The \$100,000 for a training school is pledged to a large extent. The immediate need of the Russian work, in order to place the Baptists in the proper rank with the officials, is to give Mr. Fetler a place in which he can preach to the thousands who wish to hear him.



## Note and Comment



**T**HIS is decidedly a World Alliance number, but it is missionary in its inspirational influence all the way through, and presents the matter in a form suitable for presentation in prayer meeting, missionary meeting or from the pulpit. We hope the description of the Russian session will be read in thousands of meetings. Let us not lose the opportunity to spread the new Baptist world consciousness regarding our position and mission. The number is full of interest and brings news of varied character. Now is the time to make a special effort to increase the subscription list. Do not fail to read Dr. Stackhouse's report of an overheard conversation. But then, if you begin, you will read the number through. One subscriber, a busy minister, brings the charge against *MISSIONS* that when it reaches him he opens it and is led to neglect everything until he has read it from cover to cover. *MISSIONS* pleads guilty and hopes to be convicted often on the same count.

¶ Our cover presents the picture of a Tagalo maiden, a Filipino, who represents the class of young women eager to learn the ways of a new life and ready to accept the Christian religion. The girl in her native dress is linked to a new civilization by the kerosene lamp on the table—the Philippines and America brought into relationship; and the light significantly coming from this country.

¶ A correspondent of a New York paper, writing of the prohibition campaign in Maine, says the prohibition forces are making a strenuous and most ably managed fight for victory over those who would overthrow constitutional prohibition in the state which originated the idea and has so long stood as its conspicuous exponent. Credit is

given to Mrs. L. M. N. Stevens, national president of the W. C. T. U., and a resident of Portland, for the masterly conduct of the campaign, which has made Maine ring with the slogan, "Rum against Righteousness." All Christian people will hope that the state of Neal Dow may remain in the "dry" column.

¶ Against the tendency to herd in great cities must be put another tendency steadily manifesting itself—back to the farms. Nothing could be more wholesome or hopeful. The new agriculture has come and taught the value of intensive farming. It is significant, too, that the census bureau's latest announcement on the subject shows that the value of farms in the United States has doubled within a decade, although their number has increased only by one-tenth and the acreage by one-twentieth. The acre value has gone from \$15.60 to \$32.50, or 108 per cent, and the value of farm buildings is three-fourths more than in 1900. Trolley lines, telephone, rural delivery, modern improvements of all kinds, are bringing the rural districts into competition with the cities.

¶ The address of Governor Woodrow Wilson at the Denver Centenary of the English Bible was a noble utterance, one of the finest we have seen. It puts the Bible at the base of all we are or hope to be as a people, and is full of spiritual stimulus. Copies of it may be had free by applying to F. P. Stockbridge, 42 Broadway, New York. If every young man would read it there would be more backbone in the country.

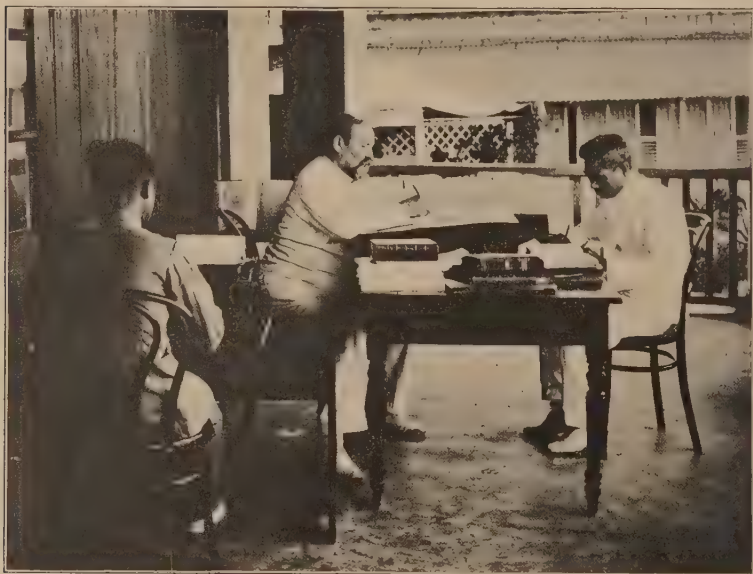
¶ The Methodist Church in the Philippines has grown in ten years to 30,000 members and 10,000 adherents. A deaconess training school, hospital, theological seminary and orphanage have been built, and 500 Filipinos are under appointment to preach.





promulgation of doctrine. The ideals for which a church stands are an index of its power and fitness to a place in the world. It may frankly be said that Bishop Aglipay has disappointed his friends of the evangelical missions. When, after several years of consideration at the hands of the "Holy Office," or College of Bishops, the doctrines which were to be duly received by all faithful Aglipayanos were promulgated, they came in the form of a volume

as suggested by its elaborate title, purports to be an authentic Gospel based upon the Gospel of St. Mark (as being the oldest and most reliable of the evangelists), and carefully purged of all thaumaturgic errors. The sublime self-confidence with which these few half-educated parish priests of a remote island have calmly undertaken to correct, modernize and adapt to a scientific basis the greatest literary monument of the ages, to say nothing of its divine



REV. ERIC LUND AND FERNANDEZ TRANSLATING THE OLD TESTAMENT INTO PANAYAN

written in Spanish and entitled, "The Newest Gospel, Harmonized, Explained and Expurgated of the Thousand Interpolations and Contradictions which are Carried by the Canonical Texts, in the Light of the Writings of the Prophets and Apostles, and other Ancient Codices which are Conserved in the Libraries of Jerusalem, Rome, England, France and Spain."

The book is divided into two parts, the Gospel and the Missal. The first,

authorship, causes one to catch one's breath. Eliminating the trinity, the resurrection and the atonement, they seem to show a great desire to eliminate also the whole of the miraculous element, while yet inconsistently retaining the divine incarnation.

One cannot hope much for the future of a church which has for its Savior nothing more than an exemplar, for its devil a gentlemanly Roman, for its worship a misfit Roman missal, and for



its salvation a sublimated "be good and you will be happy." However, one merit Aglipayism certainly has: it is performing a function in the land by prying loose the firmly adherent hosts of Romanism, inducing a spirit of more liberal inquiry, and thus preparing the souls of many for a positive gospel and salvation.

The following are some extracts from the Filipino bible:

The General Gospel of the Independent Philippine Church, carefully expurgated of heresies and other interpolations.

4. "The Eternal, by virtue of His limitless omnipotence, was incarnated in the bosom of the Blessed Virgin Mary, without intervention of any man, with a most especial nature, sinless and divine. Although He had the appearance of a man He did not cease to be God; He was not a man as we are, but God with us. . . . The soul of Jesus was the very God, and it is not certain that there exists another whom Platonic Christians call the Holy Spirit, much less three divine persons, because in that case there would be three essences and three distinct spirits, and consequently three gods.

13. "And Jesus, as always, full of holy spirit, remained in the desert forty days in order to take part in those spiritual exercises which the disciples of John practised, thus teaching us that we should imitate always the good religious acts which we see. But a man, a tempter or freethinker, noticing his piety, said to him: Thou art still young for these things; thou oughtest first to taste life which smiles upon thee; eat and drink. But he, answering, said: It is written, Man shall not live by bread alone; but by every word which proceedeth out of the mouth of God. Then the tempter, who seems to have been one of the Roman soldiers, who according to St. Luke came to the Baptist, probably from curiosity, laughed at his

piety and at the Jewish religion, saying: If you Israelites say you are the children of God, throw yourself down from a pinnacle, for it is written in your sacred books, He shall give his angels charge over thee, to bear thee up in their hands, lest thou dash thy foot against a stone. Jesus said to him: It is also written, Thou shalt not tempt the Lord thy God. Again the Roman, enumerating and pondering all the magnificent kingdoms which are embraced in the great Roman empire, said to him: It would be better that thou shouldst leave this false god of the Jews and adore the statue of our Emperor, and make for thyself a career in our great empire. Then Jesus said to him: Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the poor devil left him and behold, pious and just men who had heard the wise answers of Jesus to the importunities of the Roman, came and served him.

48. "*By an ingenious proceeding Jesus demonstrates the admirable advantages of the community of goods:* And the passover, the feast of the Jews, was near; and as the day was advanced, his disciples approached him and said: The place is desert and the day is advanced, send them away that they may go into the villages and towns around to buy bread, because they have nothing to eat. And answering, he said: Give ye them to eat. And they said to him: Shall we go and buy two hundred pennyworths' of bread and give them to eat? There was a veritable conflict: here were thousands of men and women, and although some had brought food (bread and fish for the most part) a great many other hungry ones had not. And he said to them: Bring here all the bread and fish of those who came with food. And they did so. Then he commanded that they should be made to recline in parties upon the

green grass. And they reclined in parties of fifty and a hundred. And taking the bread and fish, looking up to heaven, he blessed them and break the bread and gave it to His disciples that they should put it before them. And He parted to all the fishes, and they all ate and were filled. . . . With which prodigy the divine Master demonstrated how with sweet charity and the community of goods might be remedied the hunger and misery of many without prejudicing the rich. And with this also was instituted for the first time the *agape*, or feasts of love between Christians, which were first called the Lord's Supper, afterwards *agape* (charity), and finally Eucharist, which signifies, giving of thanks."

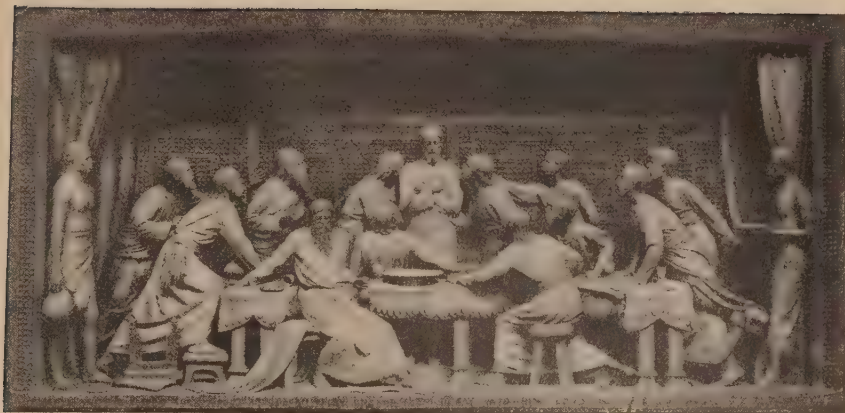
123. "And at the ninth hour Jesus sweetly expired (so far as one may be permitted to say God expires), at least apparently. And the centurion who was before him, seeing that he expired as a heroic martyr who offers us an admirable example of sublime abnegation, having suffered all without opening his lips, without fear, without fainting and without pride; but with majestic serenity and edifying resignation, exclaimed: Truly this was a just man."

125. "But Mary Magdalen remained without near the sepulcher; and standing thus weeping, she stooped down to look in the sepulcher; and not finding her idolized master, but only those

painful souvenirs which were left (his body having been moved to another grave), there came upon her, in face of the desperate idea that she might never again see her well-beloved, a crisis or an infinite anguish, and in the intensity of her bitterness she lost consciousness and became as one seeing a vision of angels, as says St. Luke xxiv. 23, and she saw two angels dressed in white seated the one at the head and the other at the foot of the place where the body of Jesus had lain. And they said to her: Woman, Why weepest thou? She answered: Because they have taken away my Lord and I do not know where they have laid him. And having said this she turned about and saw Jesus standing; but she did not recognize him. Jesus said to her: Woman, Why weepest thou? Whom seekest thou? She, thinking that it was the gardener, responded: Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away. Jesus said to her: Mary. She, recognizing suddenly the affectionate voice of her beloved was carried away by delirious jubilation, and with all the enthusiasm and tenderness of which a loving daughter would be capable upon seeing her adored father resurrected, exclaimed: Rabboni! which signified Master in a diminutive of affection, and upon attempting to embrace the feet of her fantastic Master, the vision disappeared."







## The Baptist World Week in Philadelphia

By Howard B. Grose

A GRAPHIC DESCRIPTION OF THE MOST REMARKABLE  
SESSIONS OF THE GREATEST BAPTIST MEETINGS IN OUR  
HISTORY — STORIES THAT STIRRED THE SOUL — SCENES  
THAT WERE DEEPLY THRILLING AND MEMORABLE

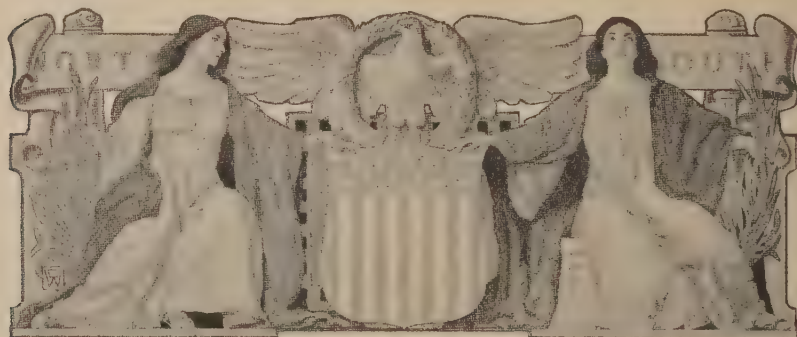


BY common consent, the Philadelphia Meetings were without parallel in the history of our denomination. They were truly great meetings, judged by any standard. They were great in their world representative character. They were great in the intellectual and spiritual quality of the denominational leaders who were present and participants. They were great in the breadth and depth and height of the leading addresses. They were great in inspirational effects; they widened

the horizon and deepened the consecration of every delegate and visitor; they made the work of the Kingdom preëminent and the gospel principles predominant. They exalted from first to last the Lordship of Jesus Christ.

¶ MISSIONS largely devotes its pages in this issue to this Baptist World Alliance Week, as the best service it can render to the denomination the world over. We most heartily endorse the proposal that the second Sunday in September be made a general Baptist Day for presentation of the Philadelphia Meetings — Northern Baptist Convention and World Alliance — to the people of our churches. This can be made a stimulating day, in church services, in Sunday school, and in young people's meeting. There is matter enough for all.

¶ Pastors and others will find just the material they desire in the August and September numbers of MISSIONS, and we shall be glad to furnish extra copies to those who apply for them. By this means the Baptists generally can share in the inspirations and larger faith that came to those present at the great gathering.



## The General Convention of Baptists of North America



MONDAY, June 19th, was a day of expectancy in Philadelphia. It was also a day of events. Its three sessions certainly were wholly out of the ordinary. From early morning there was an animated scene around Grace Temple, and Broad Street and Berks also surrendered to the chatting crowds which filled them. There was a marked difference in the personnel of the groups. Long black frock coats and a professional cast now appeared to a degree not hitherto seen, and the Southern delegates were plainly in evidence. But everywhere was brotherhood and geniality and gladness, the spirit that readily generates enthusiasm. The wonder was where all of the throng could be put, and how much of it would be able to squeeze into the capacious Temple.

The General Convention yielded right of way to the World Alliance, and compressed its triennial into a single session. But that one session was packed to program straining point. It was marked, too, by deep feeling and increasing solemnity as President Augustus H. Strong proceeded with the remarkable address which he announced as his last public utterance of a

formal character. This address overshadowed everything else. The plan was to emphasize the Baptist Laymen's Movement, and three speakers were on hand to present the subject, "The Awakening of Men to the Interests of the Kingdom." The program was adhered to, but after the elaborate statement of what Dr. Strong said he hoped might be accepted as a statement of their general belief by the Baptists of North America, it was difficult to fix the attention of the audience, which had been stirred to its depths, upon any other matter. It was Dr. Strong's day, and the recognition of his leadership as the head of Rochester Theological Seminary for a generation was commingled with the consciousness that the results of a lifetime of theological study and reflection were being compressed into the compass of an intense hour. Closeness of thought, beauty of style, strength of personality in delivery—all marked the master. The opening words were characteristically tactful and graceful:

"The General Convention of the Baptists of North America is a significant fact in Christian history. It shows that North and South are substantially one. Slavery, the old root of bitterness, has disappeared; and, as in the war with Spain, South Caro-



lina and Massachusetts have fought side by side, so now they fight side by side in the war with the prince of darkness. It is the day of reciprocity; and, while our churches scorn the idea of any common government, we are most glad to stand in line with our brethren of the Canadian Dominion, and to join hands with them in pledging our faithfulness to a common cause."

That brought all into brotherhood, and he went on to say that while there are doubtless various shades of belief among us and we accord to all the right of private judgment, there is one fundamental truth in which we all agree—the religion of Baptists is the religion of the cross. From this point the statements of belief were punctuated by applause, and the audience was swept along on a gathering wave of intense feeling. The culmination came when, after a splendid passage in which the greatest need of the hour was set forth as a fresh and forcible expression of the sacrificial spirit of Christ by the Church, His spiritual body on earth, Dr. Strong said with great solemnity: "This is the last public address of my life, and I have purposely made it a personal confession of faith. An inliving personal present Christ is the only source of peace and strength. His cross is the final and complete revelation and manifestation of deity. To interpret Him to men is the sublimest aim. He can merge all the peoples who are coming to our shores."

Then the audience rose as with one impulse and broke forth into singing, "All hail the power of Jesus' name." Never was the grand hymn sung with greater fervor. It was the channel through which the pent-up emotions found vent. Following came immediate demand for the publication of the address, and it was voted that the Publication Society, the Sunday School Board of the Southern Convention, and the Canadian Publication Board all print the address, in as many languages as possible, and secure for it the widest circulation.

The report of the executive committee was presented by Dr. S. B. Meesser, the secretary, and was adopted, together with its recommendation of the appointment of five committees, on Christian education, missionary endeavor, social progress, evan-

gelism and Christian union respectively, each committee to make thorough study of its subject and report survey of these great fields of inquiry at its next meeting. The officers elected were:

PRESIDENT — A. L. McCrimmon, of Canada.

VICE-PRESIDENTS — J. Taylor Ellyson, of Virginia; John Humpstone, D.D., of New York; Prof. A. P. McDiarmid, of Canada.

RECORDING SECRETARY — Prof. W. O. Carver, of Kentucky.

ASSISTANT SECRETARY — J. S. Dickerson, of Illinois.

CORRESPONDING SECRETARY — S. B. Meesser, D.D., of Chester, Pa.

TREASURER — Joshua Levering, of Maryland.

EXECUTIVE COMMITTEE — H. L. Morehouse, New York; Hon. E. W. Stephens, Missouri; J. N. Prestridge, D.D., Kentucky; L. A. Crandall, D.D., Minnesota; E. Y. Mullins, D.D., Kentucky; R. H. Pitt, D.D., Virginia; W. S. Shallenberger, District of Columbia; Rev. Z. T. Cody, South Carolina; W. R. L. Smith, D.D., North Carolina; S. J. Moore, Canada; Rev. E. C. Morris, Arkansas; John S. Stump, D.D., West Virginia; John E. White, D.D., Georgia; J. Milnor Wilbur, Pennsylvania.

A resolution was adopted petitioning the governments of Great Britain and the United States to aid in securing a concentrated action of the great powers that will prohibit and destroy the opium traffic in China and in all other lands.

Then the men's awakening was dealt with by Mr. S. J. Moore of Canada, who retold the story of the successes attending the Laymen's Movement in his country, especially in Toronto. He was followed by Prof. J. T. Henderson, secretary of the Movement for the Southern Baptists, whose excellent address lacked terminal facilities and practically cut out Dr. Stackhouse whom the audience especially desired to hear. With great tact the Secretary of the Northern Baptist Laymen's Movement condensed a rattling speech into ten minutes, thereby making a host of friends and allowing chance for lunch before the afternoon meeting.

That session will live in our history as the occasion of Dr. Strong's great address, just as the session of the next morning will be remembered for Dr. Clifford's address. It was concluded by the singing of Dr. Morehouse's "Baptist Laymen's Rally Song," and the veteran Home Mission Secretary, who was on the platform, not only had merited recognition but never heard his ringing verses sung with such mighty volume.



GENERAL OFFICERS OF THE ALLIANCE

Lower Row : L. A. CRANDALL, D.D., Chairman American Committee; Rev. J. H. SHAKESPEARE, English Secretary; President JOHN CLIFFORD, D.D.; J. N. PRESTRIDGE, D.D., American Secretary;  
Upper Row : Sir GEORGE MACALPINE, Rev. J. H. VINING, HERBERT MARNHAM, Treasurer;  
Dr. A. P. MACDIARMID

## The Baptist World Alliance



WHEN President John Clifford of London declared the second convention of the Baptist World Alliance open on Monday afternoon, he doubtless faced the most representative and impressive body of Baptists ever assembled. It was a flushed audience, for getting there had not been altogether easy. The ushers had been put to their wits' ends to keep places for the delegates. If the house had been twice as large it would have been filled. It was a wholesome sight for Philadelphians to see this surging crowd trying to force its way in to a purely religious meeting. Intense and eager was the closely packed audience that cheered the leaders as they took their places, with President Clifford in the center, Secretaries Shakespeare and Prestridge on either side, and the speakers in the platform seats. Grace Temple never wore a more attractive appearance. The flags of the nations took on new significance as the representatives of the nations, from Far East to Far West, sat together in

Christian fellowship. It was an ecumenical council baptistic. All races and colors—the white, red, brown, yellow and black—were there in Christian unity. A student of types could ask no better place for study. But the impressive thing was not differentiation of personality, though this was strong, but the unity of spirit. The morning session had left its influence in the air. This was a prepared audience; almost overcharged with feeling, so that self-control was not always perfect. But how keen it was to catch the points; how alive to applaud the sentiments it approved; how responsive to appeal. And the contrasts in the speakers afforded opportunity for play of mood. Philadelphia had to welcome a World Alliance with becoming formality and cordiality, and it was done.

Dr. Clifford gave the invocation, Philadelphia Pastor W. Quay Roselle read the Scripture, and President Milton G. Evans of Crozer Seminary offered prayer. Dr. J. H. Haslam as chairman of the entertainment committee was introduced to introduce the presiding officer of the session, Dr.

Russell Conwell, pastor of Grace Temple, president of Temple University, founder of Samaritan Hospital, the man who for twenty-seven years has been the creating and controlling spirit in a unique enterprise; all of which Dr. Haslam gracefully told, and then gave way to the lecturer and preacher.

Dr. Conwell made a good presiding officer. He gave a word of warning regarding frank utterances such as might naturally be expected from liberty loving and enjoying speakers when the experiences of the brethren from Russia were remembered. He hoped no word would be spoken that might make it harder for these Russian brethren when they got back home. "God bless our Russian brethren every one." That was a safe sentiment to applaud, and the Russian brethren, when the cause of that outburst was explained to them, could have had no doubt as to how the audience felt. Let us remember, said Dr. Conwell, that Russia has millions of good people. Let us say to Russia and the Czar that we love these people, and that the establishment of the Baptist church in Russia means only good to Russia. Then he turned jocosely to the brethren from "another benighted land—England," amid loud laughter in which Dr. Clifford and Dr. Meyer joined most heartily; for what else could be said of an English-speaking country which levied taxes upon a citizen and made him suffer for conscience's sake as Dr. Clifford had suffered and still was suffering. "When that hero of heroes gets back to England he may find that the sheriff has seized the rest of his tea-set because this passive resister has refused to pay taxes that provide funds for public schools to teach Baptist children religious views contrary to those of their parents." Now it was the tax-resister's turn to get the applause, which he did right roundly. Then Dr. Conwell referred to the Southern brethren, and rejoiced that sectionalism was now obliterated. He had met just a little before coming in a brother who said he shot at him some years ago during a little domestic unpleasantness; but that was a bygone and now we are all one people. But such a gathering as this would not have been possible twenty years ago. The hour had now struck for Baptists.

The mayor was due, but as he had not arrived, the eloquent pastor of the First Baptist Church, Dr. George H. Ferris, was presented to speak for the Baptists of Philadelphia, which he did characteristically and with occasional startling effect. The mayor came in meanwhile, and voiced at length the city's welcome, and hoped the convention might advance the interests of civic improvement and righteousness. He was followed by Dr. Strong, who gave the welcome of North America to the Alliance in an address of breadth and felicity. The Alliance, he said, furnishes an opportunity to emphasize the essential unity of the Baptist denomination, which of late years, like our country, has been entering into world relations. He drew frequent applause, and closed with a plea for the solidarity of nations, a solidarity not of ships and armies but of friendship and peace pacts, with Christ behind them.

Welcome, thrice welcome, had been given, and now for the reply. Dr. Clifford rose to make it, whereupon the enthusiasm gave itself full vent. Well may it be believed that never before have such scenes been witnessed in Baptist meetings as these we were passing through. You could feel the thrill in the atmosphere. The veteran statesman-preacher, first citizen of England, was equal to the occasion. He is brimming over with vitality. He has humor, repartee, quick wit, adaptability, and a mastery of sententious speech, saying exactly the right thing. He speaks with simplicity and directness, scorning all devices of speech. He began with tribute to the greatness of the United States, greatest of all in its generosity and hospitality. He had just been visiting Chi-CAW-go—and the laughter-provoking way he pronounced the word will not be forgotten—and had seen and heard there what filled his heart with gratitude. Here in Philadelphia there was a glittering electric sign on the City Hall, "Welcome to the Baptist World Alliance." They've never done such things in Glasgow. Why, if such a sign as that should appear on the Mansion House in London he would think the millennium was coming by the next boat. Baptists are at home in Holland with Smith, in Bedford with Bunyan, in London with Spurgeon. "This, by the way, is Mr. Spurgeon's



seventy-seventh birthday. Let us give thanks to God for that great man, whose influence is still streaming out." Instantly all rose in honor of the world renowned preacher, and after the great wave of recognition the speaker, now warmed to his task and alive in every nerve, proceeded. He said in substance: We ought to be more at home in Philadelphia than in any other city on earth. We remember with reverence William Penn, one of the greatest men God ever grew. Was it not here the Declaration of Independence was written, that greatest charter of liberty ever composed by man, and here began that democratic movement which has gone round the world? If a Baptist is anything he's independent—that has been our chief difficulty. What we want to shape our independence is brotherly love, and this is the city of it. We want to shape our church life so that the weakest church shall get help. It is with this purpose we have come to Philadelphia. The Baptist World Alliance is the latest development of our thought and aspiration. The Alliance is only six years old. It has got put into Westminster Abbey a memorial window to the great thinker, John Bunyan—a thing of beauty and a gospel forever (great applause); and some day Fetler's name will be thought of in the same way (applause). This is to be a gathering for business. We are to determine what our policy shall be. Never has there been a time when the principles for which we stand had such power as now. Baptists have done some things for human liberty. We shall do more. The British budgets of 1910 and 1911 are simply the application of Baptist principles to national life. Those principles were learned from boyhood by Lloyd-George, who is a working Baptist (prolonged applause), in a Baptist church. We've got the House of Lords on its knees. This is a good attitude and there is hope in it (great laughter). Lord Morley, both a lord and a churchman, ventured to affirm that you in America had no state church, yet had vital religion; and we are looking forward in the old country to the same condition. You are looking forward to your tasks, as we to ours. We are all to work together so that the freedom we possess shall be everybody's possession.

It was a noble, spontaneous utterance, from a heart and brain on fire, and only one thing was left to bring the session to a fitting close. That was the brief response,—in behalf of the Russian and other continental delegates who had been brought to the convention by the fund raised from the Northern and Southern Baptists,—by Rev. William Fetler, the evangelist whose remarkable work in St. Petersburg will be more fully known presently to our people. Before this tall, poetical-looking foreigner spoke, however, Dr. Conwell took occasion to introduce for an announcement Rev. Howard Wayne Smith, chairman of the Philadelphia committee of arrangements; which gave chance to recognize the arduous and successful service that had occupied months of thought and overwork on the part of busy men who were still hard at work but not in evidence on the platform. Mr. Smith responded simply, saying that this was the greatest pleasure of his life, the privilege of serving the brethren. The applause was proof of appreciation, not only for the indefatigable chairman but for the entire committee, which had a multitude of details to look after, and was at it through the entire fortnight.

When Mr. Fetler was presented, the audience rose and sang, "Blest be the tie that binds," and saluted and applauded. The evangelist speaks English well, having been at Spurgeon's College in England for four years. He said he would fain withdraw and give place to some of the veterans. All this greeting he would pass over to his brethren who had worn chains and passed through experiences which he had not yet had the honor to suffer. This company had been brought together by nothing less or else than the blood of Jesus Christ. He was pleased to think that it had come together for work, not for pastime. It seemed to him significant that the World Alliance was born in 1905, the same year in which religious liberty in Russia was born. When that ukase of the czar came, many said it would not be carried out. He was glad to say that they had got some of the things they wanted. Some said we will not take part if we cannot get all. But he did not feel that way. "We are enjoying tremendously the black bread after the crusts, and butter and cheese will come by

and by." Just before he left Russia for this beautiful land he was put under police bonds of \$2,500 for preaching in Moscow, but was at last allowed to come. All were grateful for the kindness that had brought them here. Many had spent all in this work, counting not their lives dear for the gospel, and it was much to have brought them to this good. He wished Russian officials might be present to see the greatness of the Baptists. He believed the Russian government was earnestly desirous to allow religious liberty, but it could not always control the local police. He had received the best of treatment from those in authority. The Russians liked big things, and that was one reason why the Baptist church in St. Petersburg must have a suitable equipment if it is to make headway. A high Russian official whom he had invited to come to the corner stone laying of the church in St. Petersburg said, "You are so small. The Mohammedans have five or six millions." "But I said, 'They are big, but we are going to be

bigger. The rising sun has more admirers than the setting sun.' " Mr. Fetler declared his belief that "Russia is bound to become the first nation in Europe for Baptist work, because there has never been a nation of white people so apt to receive the Christian religion. We look upon you not so much as Baptists as Christians. We want to learn more about Christianity. We have come to this country to learn a better Christianity than we have in Russia. Tolstoi has told us something of Jesus. He has told us Christ died, but not told us He died for our sins. He has told us that Christ died but not that He rose again for our justification. We look to you for the true gospel. We have come to a giant America and a giant brother Baptist. Big brothers, come and help the little brothers. You have so many colleges, we have none. But the power of the gospel is having great sway in Russia. We have had the grip of a good living touch, and we shall have yet stronger grip when the Alliance comes to our help."

It was a most effective address, and kept



THE GERMAN DELEGATION—A FINE BODY OF MEN



SWEDISH DELEGATION, TAKEN IN YARD OF THE SWEDES' CHURCH, OLDEST IN THE CITY

the thrills running to the last. With a burst of enthusiasm the session adjourned, everybody feeling that it had been good to be there. If only enthusiasm would not evaporate but would transmit itself in propulsive power to the church and missionary machinery, what a different world this would be!

A reception to the delegates followed, in the university forum adjoining.

#### ROLL CALL OF THE NATIONS

It did not seem as though much more could be endured after the intensity of two such sessions, but the evening program fortunately was of a quite different type, with a variety that held the interest without sense of time. This service was to emphasize the international and interracial character of the Alliance, in which sixty branches of the Baptist family were included. Certainly we have had no such roll call hitherto in our history. This meeting was in itself the inspirer of a new Baptist world-consciousness, which was to deepen as the days passed.

The session began promptly at 7:45, with packed auditorium and the full voiced anthem of praise, "All hail the power of Jesus' name." Rev. F. W. Patterson of Canada led the prayer. At the happy suggestion of Dr. Clifford greetings were expressed by a rising vote in recognition of the silver wedding anniversary of President and Mrs. Taft. It was notable that this English leader was just as alive to American affairs as to events passing in his own country, as informed about the President's silver wedding as about King George's coronation. He was the true head of a World Alliance.

There was great enthusiasm as Old England's name was first called. Rev. J. W. Ewing spoke for the throng that arose in response: "We are longing for a new breath of the Divine Spirit."

As Wales lined up a sturdy company, Rev. E. U. Thomas said: "We sent you Roger Williams, the father of Rush Rhees, and Milton G. Evans" (President Rhees of Rochester and President Evans of Crozer).



The minor song of the Welsh brethren was roundly applauded. Rev. George Yuille said for Scotland: "We have 134 churches and bring twenty-three delegates." Rev. J. H. Boyd spoke for Ireland, "land of grievances," as he called it: "We sent you Thomas Duncan, your first preacher here in Philadelphia." "Oh happy day," was his song, and all joined in the chorus. Then all the delegates of Great Britain rose and sang, "God save the king," and at the close everybody joined in singing the chorus, following it with a verse of "America," which sent the enthusiasm running high.

Haiti had a popular representative in Rev. L. Ton Evans, who spoke and sang in the native tongue. Cuba had a fair daughter of the soil to speak for her in Mrs. Molina, wife of one of our missionaries who spoke at the Northern Baptist Convention. Mexico was represented by Rev. J. G. Chastain, of the Southern Baptist Mission, who followed his words with a Mexican song. Bible Agent Hayter pleaded for the five states of Central America, "the Samaria of the United States." Chili found a spokesman in Rev. S. M. Lowell. "We have 700 Baptists now, and the way is open for the gospel." Argentine captured the audience as the speech of Paul Besson was translated. He is called the Martin Luther of Argentina, and his Spanish words shot out like bullets from a gun. Thus the Spanish-speaking peoples had a good hearing.

Canada was present in large and solid rank. Dr. C. J. Holman (who found a noble wife in the daughter of the lamented Dr. M. W. Haigh of Chicago) gave the ringing message, and with the Union Jack and the Stars and Stripes waved together all rose and joined once more in the national anthems of the two countries. This was reciprocity indeed. How can two peoples be separated who can sing their national anthems simultaneously without being out of tune?

Rev. G. O. Gaes spoke for the Grand Ligne Mission (French Canadian), followed by English Missionary Herbert Anderson, who told of India and its hundred thousand Christians. "Nothing but the blood of Jesus" was the song.

Three minutes or less to a speaker and

country. How those minutes were packed with life, movement, varied illustration of the power of the gospel and its universal adaptation. Such a session alone would furnish matter for an entire issue. We can scarcely mention names, not to say details.

Hugo Gutsche in musical French brought cheering tidings from South Africa. Rev. A. Gordon spoke for Victoria. Rev. A. N. Marshall had come 18,500 miles to speak three minutes, and used them well. Rev. G. H. Cargeeg said Western Australia now has 64 Baptist churches with 1,000 members. Rev. R. S. Gray of New Zealand said he had come 2,000 miles farther than any other delegate to share in this meeting. Mornay Williams had a word for the Bahamas.

Bohemia, home of John Huss and Jerome of Prague, birthplace of the Reformation, found a spokesman in Rev. J. Novotny, who invited the Alliance for 1915. Moravia, first Slavonic land that accepted Christianity, home of the Anabaptists, had an eloquent representative in Rev. N. F. Capek (Chapek), who said Baptists are springing up everywhere. In Bulgaria, too, said Rev. P. Doycheff, the Baptists are growing in spite of persecution.

Rev. P. Olsen of Copenhagen spoke for the 4,000 Baptists of Denmark; Rev. Adam K. Podin for Esthonia in Russia; Johann Inberr and E. Jannsen for Finland.

There was great applause as Russia was called for, and some thirty Russians stood, while Rev. J. Golaieff spoke eloquently for them, interpreted by Madame Yasnovsky, a Russian lady of rank who is devoted to the work in St. Petersburg. The German-speaking Russians were represented by Rev. F. Bruner, interpreted by an English minister. Poland had a rugged and bright-faced speaker in Rev. E. Mohr. Rev. B. D. Lehmann, speaking for Germany and the successors of Oncken, said the Kaiser's realm numbered 42,000 Baptists today. Rev. P. Vincent, representing the Baptists of France, was one of the most applauded speakers. Domenico Scalera spoke for Italy through a translator. Then Dr. Doane's hymn, "Safe in the arms of Jesus," was sung in Italian. The Letts followed, a large body with tuneful song.

But no speaker stirred the hearers more than the little Japanese, A. K. Kawaguchi, a ministerial student in this country, slight of build, but with voice that carried easily to the last man in the gallery, and eloquence that told for the thirty-five millions of his people without Christ. His closing "banzai" rang out like a big bell, and was responded to with deafening applause.

A group now came in from the big overflow meeting at Memorial Church, where

be left out, and so Porto Rico and Brazil were heard from, and Rev. G. B. Howard was suddenly called upon to speak for the Negro Baptists of America, who could not well be overlooked, and whose singing, "Steal away to Jesus," carried the audience by storm and made an encore inevitable. Still one more country, Holland, small but significant in our history and Europe's, was heard from through Rev. G. de Wilde who spoke for 1,600 Baptists. That rounded



THE NORWEGIAN DELEGATION

the program had been repeated. "Norway has women in parliament," said Rev. J. A. Ohrn of Kristiania. Dr. C. E. Benander of Sweden introduced the finest band of singers yet heard. Rev. B. Schlipf responded for Roumania, and Rev. J. Uhr for Spain. And now the world had been heard from with the exception of the United States.

Dr. W. E. Hatcher of Virginia was loudly applauded as he rose to speak for the white Baptists of the South, 2,288,000 strong, who cling to the Bible and believe in the divinity and sovereignty of Christ. President Evans responded for the Baptists of the North, quoting the letter of the Spirit to the church in Philadelphia. Then the audience once more rose to its feet and sang with volume that made the roof ring, "My country, 'tis of thee."

It was the right close, but no one must

out the remarkable roll call, and with rejoicing hearts all stood and sang, "Praise God from whom all blessings flow." It was a quarter of eleven, and the people had been listening eagerly and unweariedly for three hours. They realized that these were rare scenes in a lifetime.

Of course we cannot give space like this to all of the sessions, though this seems utterly inadequate to one who was present. Two more of the sessions must be photographed for our readers—the two which may be characterized as the Clifford session and the Russian session—and the remainder of the proceedings will have to be dealt with summarily. The bound volume will shortly be at hand, and those who desire full details will find them there. Ours it is by a picture or two to inspire interest in that complete record, which should have place in every Baptist home.

THE TUESDAY MORNING SCENE, AS DR.  
CLIFFORD GAVE HIS GREAT ADDRESS

The Temple superintendent and his aids have an idea that some Baptists camped out on the stone steps overnight, in order to be on hand in season for that morning session. By early breakfast time the Baptists seemed to be everywhere, and kept coming from everywhere else. All felt that it was to be a great morning—and it was. An hour before the time set for beginning it was almost impossible to get near the church. The spacious stone steps were packed with people. When the doors at last were opened, there was another “rush hour” scramble, like unto that of the metropolitan subway, and the temple again proved that 3,500 seats will not hold six or seven thousand people, no matter how eager they may be to get in. Too many Baptists for once at once—that was the only trouble.

The opening devotional service was led by Rev. T. H. Martin of Scotland. Greetings from the Baptists of Ireland sent by cablegram from Dr. Hugh Brown were read. Then came the address. It was an audience which any man with a prophetic message might well covet. Such a message Dr. Clifford had. He was charged with a world-word that might influence the development of a denomination numbering more than seven millions. No other man of them all could speak words so weighty and far-reaching as he. Wonderful did he prove himself in his power—power of personality as well as of intellectual and spiritual grasp. His years might number more than seventy-five, but the fire of eternal youth burned in his utterance.

There was a burst of applause as he came upon the platform and in simple way, reminding one of the directness and unconventionality of Moody, started the program; but when he arose to speak the great throng instantly was up and greeting him with Chautauqua salute, cheers and applause long continued. It was a surcharged atmosphere, and he shared in the intensity of feeling. Manifestly not liking to read, hesitating somewhat at the start, soon he got the paper out of mind and poured himself into his speech with the glow of a great soul. At every period the applause broke

forth, and for an hour and twenty minutes the tension continued, relieved by the waves of approval as the true position and mission of the denomination and its wider relations and responsibilities were set forth with the power of a master.

We regret that it is impracticable to give in full this address, which would take sixteen pages of small type. It will be published in the Alliance proceedings. The following synopsis, with some of the striking sentences, will convey an idea of its scope and spirit:

#### THE ALLIANCE

After an introductory passage recognizing the conscious leadership of the Lord Jesus Christ, the representative character of the meeting in Philadelphia, and the essential unity of Baptists, the speaker took up *the Alliance, its creation and character, meaning and work*. The constitution was formed in 1905 in London, but this is the beginning of the public work of the Alliance, and the manifestation of the latest phase of our Baptist life. Baptist individualism and the intrinsic catholicity of our fundamental principles have at last resulted in this new creation, this common vehicle of expression. With barriers broken down and all nations and races met together, we hail the Alliance as the morning star of a new day, the opening of a new epoch in our history.

This is a *World Alliance of Baptists*. It is not our numbers (eight millions), nor any edict of human authority or infallibility, but our ideas, that bind us together, and are our driving and inspiring force. Our impulse comes from a common faith, working by a common love, producing a common service, and issuing in a common joy. This is a *World Alliance of Baptists*, and that means that the catholic principles on which we base ourselves we derive straight from Jesus, are accepted on His authority, and involve in all who accept them total subjection of soul to His gracious and benignant rule. Christ's authority is exclusive, absolute, unlimited, indefeasible, admits of no question and allows no rival. His word is final, His rule is supreme.

#### BAPTIST ROOT IDEAS

The ideas to which we give witness root themselves (1) in the teachings of the New Testament, and (2) in the soul's experience of Christ. In our modern form as Baptists we date from 1611, the same year as the Authorized Version of the Scriptures. The suggestiveness of this synchronism was finely pointed out. The God who inspired William Tyndale to give the Bible to the people of England inspired not less John Smith, Thomas Helwisse and Leonard Busher to discover and promulgate the doctrine of soul liberty. The first gave us the Bible, the second an open road to it; that illumined the mind, this set free the conscience to follow its illumination.

Another cord binding us together is unswerving maintenance of an exclusively regenerated church membership. Therefore we preach soul liberty. Nothing may come between the soul and God. But our insistence upon freedom is not endangered by so



exercising independence as to gain the good of the whole brotherhood. The Alliance is limited in its action by its ecumenical character. Its all-inclusive work is that of bringing in the kingdom of God. That one thing we must do.

#### UNION AND SEPARATION

From the point of this primary work church union was considered frankly and fully, and the reasons involving separation at vital points were clearly stated. "We rejoice in the efforts now being made on behalf of unity of the followers of Jesus Christ, and gladly co-operate." But a visible, formal and mechanical unity has no charms for us. Besides, we do not think as Christendom thinks on the vital elements of Christianity. The great historic churches are against us on subjects that go to the depths of the soul of the gospel of Christ, and therefore "separation" is one of the conditions of faithfulness to our interpretation of the claims of Jesus Christ. We have to lift up our voice against the magical interpretation of baptism and the Lord's Supper, the treatment of the baptism of the babe as obedience to the will of the Lord Jesus, as expressed in the New Testament and as a way of salvation.

#### WORK FOR A SOCIAL GOSPEL

Again, we if we are to be true to the earliest Christianity of all, and to the spirit and work of the creators of our modern Baptist denomination, we must also advocate and work for the *Social Gospel*. Baptist ideas carry us with tremendous momentum to the side of the "common man," as a son of God, as our brother. "Liberty, equality, fraternity" were in the heart of the Baptist faith. Poverty must be dealt with in its *causes*. Charity must not be accepted as a substitute for *justice*. Social misery must be extinguished; unjust laws must be repealed. We must grip these problems firmly and courageously or be traitors to that word of God by which we live.

We are held by the most sacred bonds to seek the fullest realization of universal brotherhood. To us *war is a crime*, and the promotion of international peace one of our foremost duties. The duel of nations must disappear in this century as the duel of individuals disappeared in the nineteenth in the English-speaking countries.

#### THE OUTLOOK

Standing upon this eminence, *what is the outlook* for Baptists all over the earth? What is the position likely to be assigned us in leading and shaping the religious life of mankind? Is the "stream of tendency" with our principles or against them? The reply is unequivocal and complete:

1. Protestantism is to the fore. The races leading the life of the world are either distinctively Protestant as in Britain and the United States, or effectively using Protestant ideas, as in France and Spain. Those who know Romanism most intimately are ashamed of its morals, rebel against its tyranny of the intellect, are indignant with its interdict upon united social service and resent its treatment of leaders in science, philosophy and religion.

2. The leaven of teaching concerning the intervention of the magistrate in religious affairs cast by John Smith and Roger Williams into the three measures of human meal in Holland and England and America has been doing its work. Separation of Church and State is established in the United States, declared in

France and Portugal, Welsh disestablishment is at the doors, and although England lags behind, the conviction that separation is just gains strength both within and without the Anglican communion.

3. The reflective forces of the age make against an exclusive and aggressive priestism. It has to go.

4. Nor can prelacy stand against the *divine right of the democracy*. The laity must have share in the administration of affairs even in the prelatical churches. The people cannot be excluded from churches or from nations. Their day has dawned; they are the legatees of the future; this is their reign. Instead of fighting one another, they will make common cause and rule the world in righteousness and peace.

5. But the most outstanding characteristic of our time is the amazing dominance of the idea of *social service*. The age is permeated with the obligation of brotherhood, the duty of self-sacrificing ministry to the needy. The "condition of the people" question is everywhere surging to the front. We cannot escape it. The churches have broadened out so as to embrace it. And all this movement is intensely moral, ennobled by a high ethic. All these are our ideas and principles. Whatever becomes of us as churches, these ideas of ours are working mightily as the formative factors of the future. The free Protestant churches have a *living voice*. Our Baptist churches are by the principles they avow and the ideas they hold charged with a responsibility second to none for inspiring, directing and shaping the religion of the future.

The closing paragraphs will be found on the first page of this number. When the last vehement word was spoken the audience sprang to its feet and applauded and cheered, keeping it up until some one started singing, "Blest be the tie that binds our hearts in Christian love," and the roof rang. Three more cheers for Dr. Clifford, three and a tiger for Lloyd George, whose name had been greeted vociferously several times, and still there was no quieting down until Dr. Clifford gave out the grand hymn, "Faith of our fathers, living still." Then Hon. Joshua Levering of Baltimore was called upon to express the admiration and affection or the congress for the leader, and he had to make a brief response, which he could ill do because of the emotion that overcame him at such an ovation—a rare tribute indeed to the kind of Protestant character that has created the England and America of today. "I owe everything to God. May He return into your own souls abundantly all the good you have done to me." Some one started, "There's a land that is fairer than 'day,'" and there was a mighty wave of melody. It was an eventful hour in the denominational life, and so all felt it to be. A new world consciousness had been born for Baptists.

As in the case of Dr. Strong's session, anything that came after Dr. Clifford's unapproachable address must be in the nature of an anti-climax, and that should have been made the one feature of that morning session. It was not the fault of the two following speakers, however, that they were placed in such a position, and they made the best of the circumstances. Rev. Claus Peters of Germany and Prof. Shailer Mathews of Chicago University were to speak on "The Sufficiency of the Gospel," the first considering its sufficiency as concerns the individual, the second as concerns society. Mr. Peters held to his prepared paper; Prof. Mathews left his, "with leave

TUESDAY EVENING

An overcrowded house proved that the eagerness to hear was not yet lessened. President Mullins, of the Southern Theological Seminary, presided, and referred in opening to the magnificent Baptist manifesto of the morning. It was worth traveling a long way, he said, to come into touch with the electric vitality of this man of seventy-five, as young as at twenty-five. We had been led to a mountain top, where we beheld a vision and a task. Our task is to build men, and we are to bring to this task the forces that create character—religion and common sense.



THE DANISH DELEGATION

to read," and spoke brightly, briefly and forcibly on the increased demands for social service made upon the church whose saved individuals belong not to themselves alone nor to the church alone, but have a duty to all men.

The brief time left for lunch—that is for those who meant to attend the mass meeting in the interests of young people's work—was probably less devoted to eating than to discussing the great presentation of the morning. "A morning that made Baptist history," was a common remark; and the Baptist historian of the future will probably coincide with that view.

The subject of the evening was "Vital Experience of God," with the subdivisions: (1) No Authoritative Creed, and (2) Spiritual Interpretation of the Ordinances. The first speaker was Rev. J. Moffat Logan, of England, one of the closest thinkers and most logical debaters of his island, who recently engaged in a discussion of Christianity with an infidel socialist, and so wound up his opponent that at the close of the third of the proposed four debates the infidel declared that he had nothing further to say, and confessed he did not know that such a case could be made out for the gospel. The audience soon became aware

that the quiet speaker was giving forth something quite out of the ordinary, and as he progressed the attention was almost painful. Epigrammatic, every sentence like a cut gem, the whole woven together so that not a word could be omitted without injury, this was one of the addresses to be read at leisure and thought over. "A creedless saint is always at the mercy of his sentiments." "To trust a church to a creedless pastor were like trusting a ship to a poet instead of a pilot to take it out to sea." And yet he would admit no authoritative creed. The Bible must remain free to every man's interpretation. Mental honesty was to be prized far above declarative statements held with reservation that paralyzed conscience. It was the thoughtful and reverent statement of a master of speech.

The second address, by Prof. A. T. Robertson of Kentucky, was evidently entertaining, but was disappointing to many, because it was not the spiritual interpretation they were led to anticipate from the announcement of the subject. It was not easy to drop from the exceeding high level of the day.

#### THE ANNUAL SERMON

The Alliance sermon on Wednesday morning brought everybody to the heights again. It came to many as a surprise, for the preacher, Rev. Thomas Phillips, pastor of a mid-city London church, was only a name; but it left all richer and better, with a profounder sense of the meaning of the grace of God in Christ Jesus. The general verdict placed it among the model sermons, in structure, analysis, treatment and style. It was infused by the personality of the preacher, who was enamored of his theme, and had lived with it until his face shone with the inner light. This was the dignified and serious intellectual work that makes the English preacher so appreciated outside of England. That phrase of Psalm 84:11, "the Lord will give grace and glory," will not seem the same to any who heard the exposition of it. Many of the sentences fairly glowed with light. Grace means glory, and the cross means victory. If we are to regain the glory we must realize the cross. Grace gives significance to the immanence and holiness of God and to the incarnation

and sacrifice of Christ. Without grace immanence would produce fatalism. Love is said to be the greatest thing in the world, but grace is greater than love, for grace is love outloving love. Grace is Christlikeness of God. Grace relieves the cross of its gloom. If we can rediscover grace the pulpit will be invested with new power. Grace renews, revives and inspires. Grace adds dignity and charm to the Christian character. When grace is in the heart there will be joy in the life. Grace will add effectiveness to social reform and urgency to missions. By grace we live, by grace we hope to die. The audience was absolutely still under the spell of the speaker, who seemed inspired for his task. The English were doing great platform work.

This was not the first feature of the morning program, by the way, but the last. Another delightfully cool day and another crowded house, with ex-Representative Shallenberger of Pennsylvania presiding. Two representatives of the Presbyterian Church were welcomed at the opening of the session. Dr. W. H. Roberts, ex-Moderator of the Presbyterian General Assembly and chairman of the executive committee of the Federation of Churches of Christ in America, brought the greetings of that great body, and expressed the hope that the co-operation of denominations in the United States might stimulate the foreign delegates to form similar federations in their own countries. Dr. Hunter, of the Philadelphia Presbytery, extended the good wishes of his brethren, and said the Alliance realizes all that was contained in William Carey's historic sermon, "Expect great things of God, attempt great things for God." Here men were telling a lost world of Christ in many more languages than on the day of Pentecost. Dr. Clifford was called on to respond, which he did heartily.

The subject of the morning was "The Christianizing of the World." This was taken first as to non-Christian lands, and Rev. W. Y. Fullerton, of England, spoke on "The Open Door;" while Dr. R. J. Willingham, secretary of the Foreign Board of the Southern Baptist Convention, followed on "Co-operation in Foreign Mission Fields." Subjects and speakers were interesting.



## SIGNIFICANT RESOLUTIONS

Dr. Clifford offered the following resolutions, which were unanimously adopted:

*To the President of the United States:*

The Baptist world Alliance, in session in Philadelphia, begs to express its respectful greetings to the President of the United States as the Chief Executive of the great Republic within whose borders the Alliance meets. It assures him of its grateful appreciation of the welcome which has been accorded to its members in America. It offers earnest prayer for long and useful years of increasing personal and public service on behalf of the great cause of humanity, and gives thanks to God for his great contribution to the cause of Peace.

*On the Coronation of King George V:*

That this Baptist World Alliance, representing eight millions of members, and now meeting in the City of Philadelphia, hereby expresses its joy in the accession of King George V and Queen Mary to the throne of the British Empire, and begs most respectfully to offer its sincere and hearty congratulations on their coronation in Westminster Abbey, and prays that God will abundantly bless their reign, making it to issue in the increasing happiness and well-being of the people, in the widest sway of justice and purity, in the maintenance and extension of Peace, and the promotion of brotherhood and goodwill amongst all men.

*Resolutions on Peace:*

That this Baptist World Alliance, representing eight millions and more of Baptists all over the earth, expresses its thankfulness to God for the brightening prospects of the extinction of war and the arrival of universal peace and good will.

I. The Alliance places on record its profound gratitude to the President of the United States for the proposal of unlimited arbitration in all international disputes, and for his repeated and sustained efforts to get that proposal accepted not only by England but by other countries also.

II. The Alliance is also grateful for the cordial and enthusiastic welcome given to that proposal by the British Cabinet and Parliament irrespective of party, and by the representative of Germany and France, and trusts that nothing will be wanting to establish, at an early date, a permanent arbitral court for the settlement of all questions amongst nations which cannot be disposed of by the ordinary methods of diplomacy.

III. Further, the Alliance, recognizing that it is the duty of the subjects of the Prince of Peace to lead in such specific work, rejoices in the response made by our churches all over the world to these endeavors, and urges them to continue to pray for peace, to check everything in the press and in national life calculated to cause strife among the nations, to protest against the extension of the war field into the air, and to promote in every way possible the spirit of brotherhood and love.

WEDNESDAY EVENING

The subject of Christianizing the World was continued at the evening session, the

home lands now being considered, with four speakers. The size of the audience equaled that of the Temple again, and apparently there was no diminution of interest. A rich feast was set forth, with variety of topic and treatment. The chairman was Herman Marnham, an English layman of the sturdy type.

"The Influence of Foreign Missions on the Home Field" was treated by Rev. J. H. Farmer of Canada, who held that foreign effort has harmonized, enriched, multiplied and Christianized the churches as nothing else could have done. When the missionary spirit is prevalent the evangelistic spirit flourishes.

"The Evangelization of the City" was spoken on by Rev. J. E. Roberts, long a colleague and now the successor of Alexander Maclaren in Manchester, England. Straight-forward, clear, with apt sentences and quick wit, it was plain to see why this man is a power in his own city and why any church might well covet such a minister. Fearlessly he set forth the solution of the city problem, through the five keywords: Passion, co-operation, diagnosis, adaptation, and specialization. The denominations, he said, must stand together if any advance is to be made religiously. The city will never surrender to isolated regiments. He took firmly the position taken by the city mission men in our Northern Baptist Convention, that the task is too big for any denomination to do in isolation. "We may gain denominationalism but we will lose the cities." We must train specialists and specialize churches. Cast-iron methods are as great a mistake as cast-iron creeds.

"The Evangelization of the Rural Districts" was the subject assigned to Dr. Gambrel of Texas, who is in a class by himself and gave the audience relaxation from serious thinking.

Rev. Bruce Kinney, who spoke on "The Evangelization of the Frontier," knew his subject at first hand and was in earnest, making a strong plea for the newly developing sections and showing that the church members there are giving more per capita for all religious purposes than are the eastern members who are supposed to be so much better able to give. Opening of new land is thus forcing new responsibilities upon the Home Mission Society.

THE RUSSIAN SESSION, NEVER  
TO BE FORGOTTEN

It was left for Thursday morning to bring the culminating point of power and awakening. Had the week held only this one session it would have repaid all the time spent in preparation and all the money spent in attending. Those who were present were to witness scenes they could never witness again, were to be moved as never before, were to feel the power of the gospel in such wise as formed a new experience. Indeed, that Thursday morning session was to stand by itself, unique and unrepeatable. Its power was to be that of living epistles, appealing as no words could possibly appeal. The people had been aware of the presence of the men and women from Russia, and had read something of their story; had seen them in the gallery and on the street and heard them sing their strong and sonorous songs of faith. But the real significance of their

work had in no wise been realized. It was known that Dr. F. B. Meyer was to broach the subject nearest his heart, the founding of a training school in Russia or on the continent where preachers and teachers might be fitted for the leadership of a movement so sweeping in character that it is difficult to believe the facts. The Russians were a magnet, and drew as vast a throng as could be held in the house, with hundreds left out. Once more there was expectancy and enthusiasm, but none quite knew what to look for. Dr. Meyer was in the chair, and was made aware that he was second only to Dr. Clifford in the general regard. In the genuineness of such men lies the secret of their power. English Baptists are fortunate in such leaders.

The general subject was the Christianizing of the World, and the continent of Europe was the special topic of the hour. A London preacher, Rev. H. Newton Marshall, opened with a passionate appeal for resolution to undertake a great task for the rescue of Europe from a great peril involving the Christian church itself. The opportunity and challenge alike, he said, come from the near East. There were present Christian knights of the knout, and we must stand by them.

Next came Udvarnoki of Budapest to plead for the liberty loving Hungarians, who are eager to hear the gospel and especially favorable to Baptist teachings, which best meet their needs. Starting in 1873, there are already 17,000 members, with 65 churches and over 700 mission stations, 620 lay workers, 216 chapels, and a printing press. There were 2,000 baptisms in 1910. There is a poorly equipped seminary at Budapest, and a trained ministry is the greatest need, for only 15 of the 65 churches have trained preachers, which means peril and slow spiritual growth. They want \$50,000 for the seminary and an endowment fund.

Then Capek, a strong and cultured man, spoke for Bohemia and Moravia and the Slav

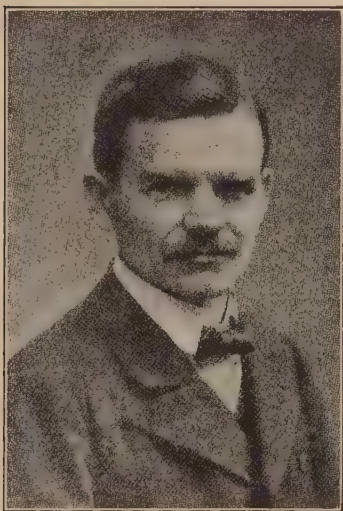


REV. F. B. MEYER, OF LONDON

racess in the very center of Europe, the cradle of the Reformation. The ten million Czechs, one of the most valuable factors in modern Austria, are on the eve of a new religious awakening. The Roman corruptions are turning the people from the state religion, and the door is open for Baptists. Now is the time to help. This editor, who maintains himself by his pen, made a fine impression.

These two direct from the field were followed by Rev. C. T. Byford, an English

exiles have spread the gospel in other lands and learned to love strange tongues. The story was the twentieth century acts of the apostles, and had its record of heroism equal to any in Christian history. These people believe in prayer, are devoted to the Word of God, are sensitive to the Holy Spirit. They obey the plain commands of the gospel and go forth to preach it. They take the gospel literally. One of them, asked to sign a pledge not to preach as a condition of release, said, "I can't sign it; Jesus Christ said you must go and preach; I'd rather rot in prison than obey in this." This whirlwind recital carried conviction



NORBERT FABIAN CAPEK

preacher, who was from student days led to study mission fields at first hand during vacation periods, and providentially prepared for such a task as the World Alliance found on its hands in Europe. From intimate knowledge he portrayed the new reformation which is sweeping through all eastern Europe and changing the religious map. The movement is broad and touches many nationalities and peoples. Four years ago there were rumors; now the facts of a hundred thousand Baptists in Russia and Siberia, Hungary, Moravia, Bohemia, Roumania and Bulgaria, had come to light. This movement was Baptist through and through. Attempts to stamp it out have been made, but in vain. Russian



REV. C. T. BYFORD, OF LONDON

to every mind, and the tide was rising high.

#### THE RUSSIAN ROLL CALL

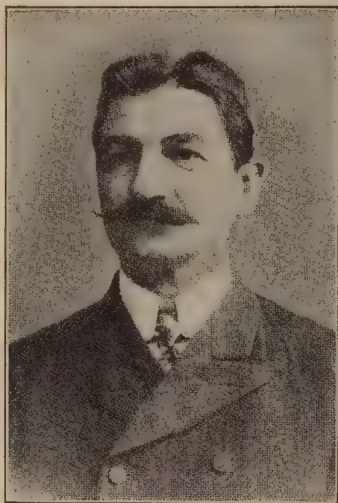
Now came the first of the Russian heroes who had suffered for the faith, and the enthusiasm broke forth tumultuously. Rev. Vasilia Pavloff is a thickset man with large head, impressive face and long black beard, a personality of great force. He speaks English well, but was rightly dazed by the task of putting a forty years' work into ten minutes. We shall tell his story in full later and let him make his plea for a



great work. No single man has accomplished so much or suffered more. This tragic record must suffice here: "In 1887 Pobydonostseff (cabinet head of Holy Synod) started cruel oppression. I was sentenced without trial to four years in exile. After that, refusing to stop preaching, I was arrested again, chained to a comrade as I went from prison to prison; was in eight prisons before reaching exile. In 1892 cholera raged and I lost all my family but one—wife and three children by the cholera and a daughter by drowning—leaving me only one boy. That was the hardest blow of my life." Amid intense silence he went on to tell of his work; exile was followed by banishment to Roumania where he founded a movement still flourishing; now he is pastor and editor in Russia again. Applause seemed the only way to hide the emotions aroused at this recital by the sufferer himself of inhuman treatment accorded simply because he felt it his duty to preach the gospel. And this in the twentieth century and a professedly Christian—nay most rigorously orthodox—land!

Intense as this had been, it was as nothing to what followed when Secretary Shakespeare, a descendant of the immortal poet, began to call the roll of the Russians and one by one presented them, with brief biography, to the audience. First, after his own ovation, he spoke of the presence of the Russians, and the rejoicing with which all turned to this little one, for they were welcoming the suffering Baptist church. "We thought the day of deep convictions had gone, but lo! these days have come back again. These Russians come out of exile and prison and persecution. We look with veneration upon the men who have clung to the faith and would not let it go. These men are here because of your generosity. All over Europe the message of your brotherly kindness has been an encouragement to all." These men had as much to give, however, as they had to receive. He told of the efforts to get the Russian brethren out of their country; how the apostolic Fetler was arrested, charged with preaching two years before, just as he was about to leave; how the \$2,500 bond was furnished from London, and Fetler escaped two hours before another arrest. Pavlof

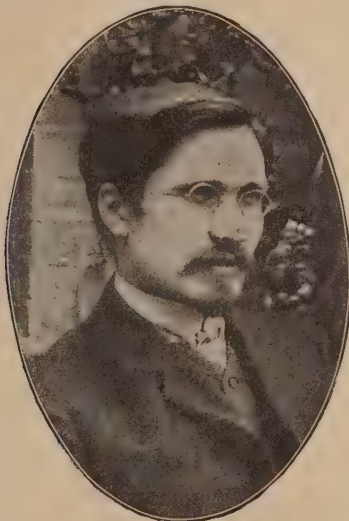
also wrote that he was under charge at Odessa, but he managed to get across the line. Then Byford was sent to get the others off safely, and did not change his clothes for seven days and nights. And finally, "some on boards and some on broken pieces of the ship, they all got safe to" Philadelphia. Russia, he said, is ecclesiastically in the sixteenth, while in czar and statesmen she is in the nineteenth century. She has one of the most enlightened and devout rulers upon the throne. "Ye children of Russia (turning to the group in the choir seats), we hail you. (Great



PETER DOYCHEFF, OF BULGARIA

applause.) Your names will be remembered as today we remember the names of Bunyan, Cromwell and Roger Williams. (Tremendous applause.) I present the men who have been in prisons oft; they have suffered the loss of all things; they have marched in the convict gangs of Siberia. But Russia can only find salvation by suffering. Her progress is over mangled bodies. But when Russia becomes the most Baptist country in the world outside America it will change the life of Europe. We say to the czar: "Do not fear the Baptists; in every country in the world they are the most loyal subjects. Statesmen, rulers of Europe, if you want a tem-

perate, sober, industrious, loyal people, do not fear the Baptists."



REV. WILHELM FETLER

With a tribute to Fetler, as the one upon whom more than upon any other man in Russia our future there depends, the roll call began. Then Capek of Brunn, who had been beaten and stoned in Bulgaria, had baptized more than a thousand Cossacks in Astrachan, and who had just been heard, stood forth as his just due was given. At each presentation there was a ringing salvo of applause.

I cannot hope to make the reader realize the scene. But it was no false emotionalism that brought lumps into the throats and tears into the eyes of strong men. The fact that such things could be in our own time seemed an incredible thing. As rugged man after rugged man stepped forward, stood for a moment while his story was told and the thousands applauded, was grasped by the hand by President Clifford, and then passed back to his seat in the line of "saints, apostles, prophets and martyrs," the atmosphere grew oppressive with feeling. Here are a few of the stories; who could hear them, see the victims, and be unmoved?

**SIMON STEPHANOFF:** Baptized twenty-five years ago; life twice attempted; hunted from place to place for ten years after conversion; many times in prison,

five years in exile in Siberia; has baptized more than 1,000 Cossacks; threatened with Siberia again if he insists on preaching, as he will. No other crime than preaching the gospel.

**FEODOR KOSTROMIN:** Cossack, fought against Turks in Crimea; member of Greek Church until 1884, when he was converted; three years later banished to Trans-Caucasus in chains, beaten and scourged; family taken from him and scattered so that no member knew where the others were; for nine years without word from family; property confiscated; at last released on condition that he leave Russia; went to Roumania, preached and established churches until ukase permitted his return to his land; has baptized more than a thousand converts, including fifty criminals converted during his prison terms.

**MADAME YASNOVSKY:** Daughter of a Russian baron, reared in a home of wealth and cultured. She was converted under Lord Radstock, and worked in Russian society for the prevention of the white slave traffic. She is now treasurer for Mr. Fetler's work in St. Petersburg, and is a type of the cultured classes he is reaching.

**PAVLINKO ZANOVIEF:** Born of Greek Orthodox parents in 1882; converted nine years ago and baptized shortly afterwards; for his faith cut off from his family; four times before magistrate for preaching; spent two years in preachers' school in Lodz and Riga; will be stationed in Nicolaieff on his return to Russia, and has there a church of 120 members.

**ANDREAS ERSTRATENKO:** Born in 1863; Greek Orthodox; terrible persecutor of Baptists, as Paul of Christians; a blind partisan of the State Church; converted under Ivanoff in 1890, baptized, and began to preach immediately; spent two years in prison, been beaten and scourged oftentimes; has been fined from twenty to forty roubles weekly for holding meetings until absolutely penniless; pioneer Baptist in Siberia, where he has baptized more than 2,000 converts, at times cutting a hole in the ice to baptize; tells of women and men who have traveled 180 miles to be baptized; has about 6,000 church members in his pastoral district, the numbers increasing daily.

**BALICHIN:** A Molokan (Quaker) born in 1856; converted and baptized in 1882. In 1886 imprisoned for preaching; since then free from persecution; has baptized more than 1,500 converts, majority of them at dead of night in depth of forest; has set apart thirty-two young men for the ministry; visits the prisons to comfort believers in duress vile, and has done great work in this line.

**IVAN SAVELIEFF:** Born in 1858; belonged to Molokans; baptized in 1883; in 1894 was exiled for five years, and a year after release in 1900 exiled again until 1904; imprisoned many times for short sentences; upon return has to stand trial again; since 1904 pastor of the church in Vladikasvas.

**LEVUCKEIN:** Born in 1858; Greek Church; converted in 1882, baptized same year; in 1891 exiled by administrative order without trial; given privilege of paying his own fare and that of two police officers who guarded him; spent eight years in exile, and was sent among Tartars to prevent his preaching to Russian people; has been under police supervision since his return. When it was known that he was coming to Philadelphia a charge was brought against him of several years' standing, but he got his passport and cleared across the frontier immediately. He has to stand his trial upon his return home.

**PAUL DATZCHO:** Twenty-six. Nine years ago was baptized in Kharkoff; his mother has been in prison for the faith, and he spent three months in jail for preaching in Kharkoff; has baptized believers in the forest at midnight; is still in the preachers' school at Riga; is returning to Kharkoff to minister to the church there.

**JACOB VINCE:** Born in 1876, baptized 1892, began to preach in 1895; for six years past, minister of church in Samara; under police surveillance for years; spent last November in prison; has baptized more than 500 during present pastorate of six years; in May was fined 300 roubles (\$150) or three months' imprisonment for preaching eight people, and on return must pay fine or go to prison.

**VASILIA IVANOFF:** Born in Baku, Caucasus, in 1848; converted and baptized in 1870; has been twice in exile, has been chained to robbers in the criminal gangs, imprisoned 17 times and had experience in 31 different prisons; in one prison had to work on treadmill; has baptized as many as 86 at one time, his total being more than 1,500.

**NICHOLAS SKORADOKADOFF:** Son of a Baptist minister who died in exile after many imprisonments; at 27 converted, and baptized eight years ago; has spent two years in preachers' school in Lodz, six months in Riga; upon return to Russia will undertake pioneer work in the Caucasus, where his father met a martyr's death. This shows the Christian spirit of these men. His brother is minister of the church of Baku.

**IVAN KUCHNIREFF:** Born in 1861, in Kieff; father a priest of the Greek Church; converted in 1892; an advocate, and spends his whole time in the courts defending Baptist brethren without fee or reward. Russian Baptist Union pays his traveling expenses from place to place.

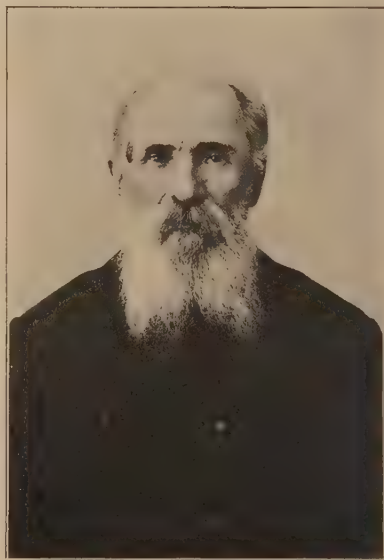
**VASILIA STEPHANOFF:** Born in 1875, converted in 1890; for four years a soldier in St. Petersburg, and many comrades were converted; started work in Pesky in 1897, and has now church with 200 members, besides twenty mission stations; baptized 250 last year, and has baptized altogether about 700; secretary of Russian Baptist Union.

When the last member of the group had been presented, there was a great scene. The audience rose, and sang "Am I a soldier of the cross," with great volume; after which with another round of applause the great scene closed.

But there was much more to be done. As Dr. Meyer said, if all this emotion and enthusiasm came to nothing practical, better had the session never been held, these wonderful sights not been seen, these emotions not been aroused. He presented Mr. Vining, who sought to deepen the impressions already made, and asked the audience to act there and then, and kindle the beacon fires of hope on the mountain tops of Europe.

Dr. Meyer said they wanted to raise \$100,000 on the spot to build a university in St. Petersburg or Moscow. It had been

suggested that he and Dr. Conwell be sent as a deputation to ask his Imperial Majesty to let this institution be planted there. He was wanted in his home church, but he would leave all for this (great applause). He called for pledges, beginning with sums of \$5,000. The first response came from the Armadale Baptist Church of Australia; second, the Broadway Baptist Church of Louisville; third, an English church of



NEKETA ESAJOWITCH VORONIN  
THE FIRST BAPTIST IN RUSSIAN CAUCASUS

Leicester. For the next half hour or more there was business, and the pledges came in all sorts of sums. There had been no working up in advance, and it was remarkable that, without advance notice and planning, the sum of \$66,000 should be subscribed before adjournment. It was noted that \$1,000 was pledged in the name of the Hungarian Conference, while \$50 was pledged for the Kiowa Indians. The territorial range was from China to the mining camps of the Far West, from New Zealand to Skowhegan, Maine. One person sent up a watch. When the giving was done, the audience rose and sang "Praise God from whom all blessings flow," and the



most remarkable session of any religious meeting of which we have record passed into history.

#### THURSDAY EVENING

Interest centered in the report of the nominating committee. For some months before the convention discussion had been carried on in the religious papers regarding the presidency of the Alliance, and feeling had been engendered that made selection seem difficult. The two names most prominent were those of Dr. Robert Stuart MacArthur, for more than forty years pastor of Calvary Baptist Church, New York, and President E. Y. Mullins of Louisville Seminary, a leader in the South. Both were recognized as men of ability and character who would honor the office. Other names were also mentioned as compromise candidates. If there was feeling before the convention met, there was a great deal more after it convened, and the nominating committee had anything but an agreeable task. It looked at one time as though there might be two names presented, throwing the decision upon the body. This was regarded as exceedingly undesirable, and finally the committee came to agreement and unanimity, but kept the decision absolutely secret until the moment of the announcement. The time for this was fixed at the opening of the evening session, and the crowded house was alive with interest and not a little anxiety.

Dr. Stackhouse, who was to make the report, gave way while Dr. Conwell on his own responsibility urged the delegates, if the committee should be unanimous, to agree in advance to accept the report by unanimous vote. This was seconded by Dr. Hatcher, and although there was some opposition and many doubted the wisdom of such apparent forcing of the body, the motion was adopted. This proved unnecessary, as it was unwise. Acting in the dark scarcely befits a body of this dignity and intelligence.

The long awaited chairman took the floor and proceeded to tantalize the expectant and eager thousands by beginning at the rear end of the report and coming by steps to the first office. This was strategic, however, and made the scene dramatic. The names

were applauded as read, but when at last the announcement came "For President—Robert Stuart MacArthur," there burst forth a volume of applause that left no doubt as to the gratification of the body, and a unanimous vote was recorded. It should be said that when the matter was decided there were no more hearty and loyal supporters of the new president than the Southern brethren who had strongly felt many of them that Dr. Mullins was entitled to the honor. General Harmony had held the forces, the Alliance had acted as a unit, and there was no sting left—only regret that two presidents at the same time are unparliamentary.

Dr. MacArthur, who was presiding but had left the chair while this business was being transacted, simply spoke a few words, saying he would be either more or less than human if he did not appreciate the honor conferred upon him. To be the successor of Maclaren and Clifford is an honor beyond the power of words to describe. He regarded the office of president as a world-wide bishopric for the kingdom of God. He had thought that the president of the Alliance should be a man speaking many languages, and able to travel the world over to forward aims and objects of the Alliance. "With your kind indulgence and hearty co-operation and the blessing of God, I shall do the best I can for Him, for you, and for humanity."

The other officers are as follows:

*Secretaries*—Rev. J. N. Prestridge, of Kentucky; Rev. J. H. Shakespear, of London.

*Treasurers*—E. M. Sipprell, of St. John, N.B.; Herbert Marnham, of London.

*Executive Committee*—British: Prin. W. E. Blomfield, of Rawdon; Rev. D. Witton Jenkins, of Salendine Nook; Herbert Marnham, of London; Dr. W. T. Whitley, of Preston. American: Dr. L. A. Crandall, of Minneapolis, Minn.; Dr. G. E. Horr, of Newton Center, Mass.; Dr. John Humpstone, of Brooklyn, N. Y.; Dr. W. W. Landrum, of Louisville, Ky.; Dr. E. C. Morris, of Helena, Ark.; Dr. R. H. Pitt, of Richmond, Va.; E. W. Stephens, of Columbia, Mo. Canadian: Prin. A. P. McDiarmid, of Manitoba; S. J. Moore, Toronto, Ont. Australian: W. G. Stephens, of Melbourne, Australia. German: J. G. Lehman, of Berlin. Indian: C. E. Wilson, of London. Japanese: Dr. Y. Chiba, of Tokyo. Russian: Pastor L. Brauer, of Riga. Swedish: Dr. C. E. Benander, of Stockholm. Chinese: Rev. J. T. Proctor, of Shanghai.

Dr. Clifford congratulated the Alliance upon the election of Dr. MacArthur, and then the program was carried out, the Christianizing of the Continent of Europe being the subject, with J. G. Lehman of Berlin, Rev. Domenico Scalero of Italy, and Rev. C. E. Benander of Stockholm as the speakers. Dr. Meyer made a further attempt to secure the balance needed to complete the fund for the school in the Near East, but only about \$4,500 was secured, bringing the total amount subscribed that day to something above \$70,000.

A cablegram from King George V and Queen Mary was received with great applause, the audience standing while it was read: "Their majesties desire to thank the Baptist World Alliance for their telegram of good wishes."

Thus the greatest day of the meeting closed with enthusiasm and good feeling and mental weariness that deserved the restoration of sound sleep.

#### FRIDAY SESSIONS

Now the effects of the strenuous days became apparent, also the fact that many had found it necessary to turn homeward, especially those who had been in Philadelphia from the beginning of the Northern Convention sessions. The church was no longer crowded, and the feeling of anti-climax was again evident. If the Convention could have wound itself up on this day it would have been just as well, but the program was arranged, and those who remained had much to reflect upon and enjoy. Important subjects, too, were to be considered. Friday morning was devoted to special phases of world Christianization. The first address, by Mrs. Andrew MacLeish of Chicago, president of the Woman's Foreign Society of the West, described "Woman's Work in Missions" in comprehensive and charming manner, following the evolution of woman's missionary work in foreign lands from its small beginnings until now when Christian women raise over three millions a year for missions and support 2,368 missionaries. "Medical Missions" was presented by Rev. C. E. Wilson of England. Dr. E. C. Morris of Arkansas, one of the eloquent leaders of his race, spoke on "Negro Work for the Negro," and received hearty applause. "Laymen and Missions" was the subject of

Pres. A. P. McDiarmid of Canada. Pres. George B. Cutten of Nova Scotia closed this series of strong addresses with one on "The Training of the Young in Missionary Endeavor." He would train the boys so thoroughly that we should not have to hear by and by of a layman's movement, because they would all be at it.

Dr. Mullins presented an overture from the Southern Baptist Convention asking for



REV. HOWARD WAYNE SMITH  
OF THE PHILADELPHIA COMMITTEE

the appointment of a committee to consider the great unoccupied mission fields of the world and the possible division of these fields for purposes of evangelization among the various Baptist missionary organizations. The appointment of the committee was referred to the Executive Committee.

At the evening session there were four fine addresses before a good audience. Booker Washington doubtless drew many, but all the speakers were of a high order. Rev. J. H. Rushbrooke of England spoke on individualism as a basis of church organization; Dr. R. H. Pitt of Virginia dealt vigorously with the limits of individualism in the church; Booker Washington had for his subject "Baptist Policy and Good Citi-

zenship" and talked about the progress of his people, with characteristic illustrations; while Rev. J. T. Forbes of Scotland had a closely-reasoned address on Baptist polity and international brotherhood — the general subject being the "Spirit of Brotherhood."

#### SATURDAY SESSIONS

The Church and Education was the general topic of the morning, with an attendance greatly in contrast to that of the preceding days. Rev. H. T. Musselman read a paper on "The Church and Education through the Sunday School." Rev. F. Goldsmith French of England spoke on "The Church and Education through the Home," a great topic. President E. M. Poteat of South Carolina aroused all the interest there was left by his talk on "The Church and Education through Schools, Colleges and Seminaries."

In the evening again there was a program that was exceedingly good, with three of the best addresses of the week. "The Church and Industrialism" was the live subject, and it was treated in a live manner. Rev. R. S. Gray of New Zealand had "The Church and the Working Man," and put in plain terms the fault the workingman had to find with the church and what the church must do. The church must incarnate the spirit of the Sermon on the Mount. Dr. F. M. Goodchild of New York knew his subject, "The Church and the Working Woman," and made the duty of society and church plain, holding that the church is the best friend of the working people, and must seek to right industrial wrong. Prof. Walter Rauschenbush of Rochester Seminary, spoke of "The Church and Social Crises," and said the resistance of the churches to the rise of a true social spirit is the scandal of Christendom. Baptist churches have a divine call to side with the common people. There was a grip in this session, and the audience felt it and responded to each speaker. It was a worthy conclusion of the five week days of meetings occupied with world themes of vital interest.

#### THE CLOSING SUNDAY

The Temple had great audiences again on Sunday at all three sessions. The Philadelphia people now took their turn to hear some of the distinguished visitors. The

morning sermon was by President Mullins, on "The Lordship of Jesus," and was in his best vein, finely wrought out and deeply impressive. The afternoon consecration meeting was addressed by Rev. P. T. Thompson of England, Dr. M. P. Fikes of Michigan, and Dr. Len G. Broughton of Georgia. Again the great auditorium was filled, and the service was inspirational and evangelistic, preparing the way for the closing session in the evening.

There seemed to be no diminution of interest. Dr. Clifford was in the chair, and gathered about him were the leaders who had now become familiar figures. Secretaries Shakespeare and Prestridge were prepared with the resolutions and various matters of business that remained undisposed of. The Temple presented a solid mass of people on floor and in galleries, and the three speakers must have felt the eager spirit of the listeners. The theme was "Baptists and the Coming Kingdom."

Dr. John Humpstone of New York took up the work in non-Christian lands, with which his extended travels had made him familiar. Rev. J. W. Young of England spoke on the conditions in Europe, he also having first-hand knowledge of the countries he treated. What Baptists have to do with the coming of the Kingdom in America was left for Dr. George W. Truett of Texas, who is regarded as the leading pulpit orator of the South, and whose extreme emphasis brought repeated applause.

Then came the resolutions, which were adopted with a round of applause. And after the various items had been disposed of, Dr. Clifford spoke the parting words, leaving the meeting on the heights which his opening address had brought it to, and sending the great company forth with new vision of the Kingdom of God and the work which individual disciples of Jesus Christ have to do in order to make the vision glorious reality.







DELEGATION OF NEGRO BAPTISTS FROM THE NORTH AND SOUTH

### Alliance Jottings

Dr. Howard K. Carroll brought greetings from the Ecumenical Methodist Episcopal Conference, and made a capital address. "As a younger brother we glory in your success," he said. "The Baptists and Methodists are the most widely distributed denominations in the United States. They are distinctively American, and are alike in their fidelity to the fundamental truths of the gospel. There are no stronger missions in the pagan field than yours and ours." He invited them to the Methodist Ecumenical in Toronto in October next. A deputation was appointed.

A telegram was sent to the Ecumenical Sunday School Convention in San Francisco, which, by the way, elected as president a Baptist layman, Mr. W. N. Hartshorn, long a Sunday school leader in this country.

Speaking of the problem of the city, Rev. J. E. Roberts of Manchester said that in England seventy-five per cent of the people in the big cities are indifferent to organized religion. What we need first of all is a brainy attempt to diagnose the real conditions.

Mr. Fetler says it is important that President MacArthur should accompany Dr. Meyer and Dr. Conwell to Russia, and Dr. Clifford as ex-president should go also; for the Russians think much of officials, and the deputation would be more likely to succeed in its mission if a letter from President Taft could be secured. Dr. MacArthur is planning to go in October.

The daily *Bulletin*, edited by Rev. J. Milnor Wilbur, was a great help throughout the entire series of conventions. The attention paid to the wants of the press by Rev. Frank H. Smith was highly appreciated by editors and reporters.

Udvarnoki, of Hungary, not accustomed to our style of applause at a religious meeting, said, "Clap if you like, but pray also." All the foreigners took the Alliance as a serious thing, and to them some of our ways were flippant; as indeed some of them were.

Chapek said a Roman Catholic paper in Hungary declared that "the darkest side of America was that she puts women on an equality with men."

One of the interesting Europeans was Johann Rottmayer, among the first to be baptized in Hungary, and the pioneer Baptist to Roumania and Bulgaria. He has suffered scourgings and stripes, and is still a welcome visitor to the Balkan churches.

The Russian brethren were good sight-seers. They soon found out the Russian colony in Philadelphia, and fraternized with their fellow countrymen. All seemed to think this a fine country, but Russia was their field of service, and persecution had no terrors for them.

Dr. Crandall reported that among the subscriptions to bring the Russians to Philadelphia was one from a trained nurse for \$100, to be paid as soon as she could raise the money; and the check came within six months. The contributions came from every state and territory.

The Alliance appointed a committee of fifteen on Social Progress, which is to memorialize other religious bodies of the world to appoint similar committees to confer together and endeavor to secure such concerted action as shall destroy moral evils of international scope which are delaying the progress of the Kingdom of God, and shall make the impact of Christendom upon the nations of the earth more helpful. The committee is also to study the further duty of our churches to society.



ANDREAS UDVARNOKI OF HUNGARY

An Alliance speaker said, "A man must win a character before he can win a mission." We should rather say that a man must win a motive before he can win a mission. For character winning is a continuous process, and the fulfilling of life's mission is one of the means of its development. As George Eliot somewhere says: "Character is not something cut in marble, solid and unalterable; it is something living and growing, like the bodies that encase it; and like them, it may become diseased." The only kind not diseased is the character that Christianity creates, conserves and crowns.

At the annual meeting of the Young People's Union of America, held in Philadelphia, the following officers were elected: President,

Dr. W. J. Williamson of St. Louis; vice-presidents, Dr. George W. Truett of Texas, A. H. Vautier of Philadelphia, and Rev. H. H. Bingham of Ontario; secretary, Rev. H. W. Reed, Rock Island, Ill.; treasurer, H. B. Osgood of Chicago.

Baptists have prospered in proportion as they have suffered for the salvation of the world, as Christ did. — *Dr. A. H. Strong.*

On Thursday afternoon the faculty and directors of Crozer Theological Seminary entertained about two thousand of the delegates who went to Chester by boat or train, and at Uplands were received with delightful hospitality. Crozer has a beautiful campus, and one might be excused for envying the professors their charming homes.

What a press representation there was — forty-four American religious papers, seven British, four continental and a Canadian; twelve American and two English dailies represented at the reporters' tables — besides *MISSIONS* and three or four other missionary magazines. It took ingenuity and close neighborhood to get them all seated.

One of the social features was the reception given at the University of Pennsylvania Botanical Gardens by the Women's Committee of the Alliance, through the courtesy of Provost Smith. A procession of a hundred and fifty young women bearing the colors of all nations was a brilliant bit of color thrown into the program.

An amendment to the Alliance constitution provides a deputy president, who is to be chosen from the hemisphere in which the president does not reside. It requires a world alliance to talk about hemisphere representation.

There are to be two treasurers henceforth, an American as well as a European, just as there are two secretaries.

The beautiful badge of the World Alliance was designed by the young son of Rev. Howard Wayne Smith, efficient chairman of the Committee of Arrangements. We give a cut of it, but no halftone can give an idea of the richness of color,



CAMP CROOK IS REACHED, 85 MILES OVER THE PRAIRIE, IN THIS OUTFIT

## Trained Pioneering at Camp Crook

By Rev. L. M. Hainer

LIKE many of the young fellows who come out of the Seminary, I had looked forward to a city church after my work at Bucknell and Crozer was over. Just before graduation, during that period of suspense when the newly hatched "preacherette" is wondering where he is going to light, the wonderful need of this western land was

brought to my attention, and I decided to follow the advice of Greeley.

Truly I found a change. From the life of a city like Philadelphia to the midst of the cattle country, ninety miles from a railroad, was a long jump, but from the very first I was glad that I came. I can truly say that I have never been happier in my life than I am now, while trying to bring the gospel of Jesus to these people. Besides my work here at Camp Crook, where I preach every Sunday evening, I have had during this last year four other regular appointments. Two Sundays in the month I make a thirty-five mile horseback ride and preach three times, but even at this rate I am not able to reach the places where the people want services. A few weeks ago I received a letter from a settlement called Willitt, twenty-eight miles from here. They had asked that I hold services there on several other occasions, and when this last appeal came I decided to go. We left here Saturday at noon expecting to reach there by sundown. Neither my friend who drove nor I knew the road. Soon after we left the mail road, we found several roads branching off and took what seemed to be the most traveled road. All went well for a few miles when it ended abruptly in a coal bank. We retraced our way and took another road, which also proved to be wrong. Finally we found



FIRST BAPTIST CHURCH, CAMP CROOK, S.D.





L. M. HAINER AND WIFE STARTING OUT TO MAKE CALLS

ourselves completely lost, off the road on the prairie. There were no houses in sight and it was about as dark as I have ever seen it. We took turns scouting around for a

trail and finally found one. Then followed a couple of hours of driving up hills, across creeks, through bad lands, around steep hills where a few inches off the road would have rolled us to the bottom of the cut, until at last we suddenly came in sight of a light and were soon at the ranch house. Next morning we drove a mile or so further north to the ranch where I was to preach. Soon the people began to come in, though it was an



L. M. HAINER JUST DOWN FROM A 35 MILE RIDE, TWO SERVICES, AND ANOTHER TO FOLLOW THE SAME EVENING



BUILDING MY HOUSE—THE MISSIONARY MUST SOMETIMES BE CARPENTER AS WELL

hour before service—on horseback, afoot, in buggies, and in big farm wagons. By the time I started the service, forty-five had gathered and were seated around on boxes, chairs, benches, and everywhere. With a stove for a pulpit I preached to these people, several others coming in during service, and I never had a finer audience. After service they made me promise that I would return. After we had our dinner we started for Crook, where I preached in the evening. On the way we passed through a new settlement on Wagon Creek, twelve miles north



FIRST BAPTIST SUNDAY SCHOOL, CAMP CROOK

of here, and at one point we counted over fifty shacks. All these shacks have God's people in them, people who ought to have the gospel, and who want it. When a man sees such things, it makes him feel how insignificant he is in the face of this awful need.

Just before Christmas, when we were

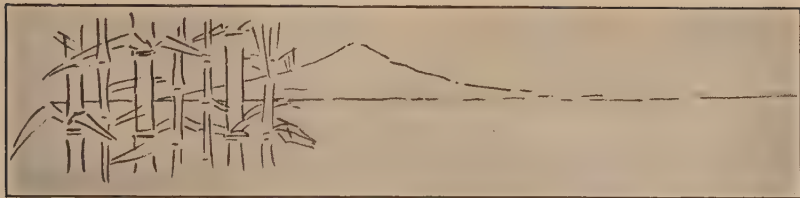
NEW SETTLERS HAVING THEIR FIRST MEAL  
ON THEIR HOMESTEAD

very busy getting the Christmas entertainment ready, I received a 'phone call from Ekalaka, fifty-five miles northwest of here, in Montana. They wanted me to hold a funeral service there. Of course I said I would go. Though this is a town of 400 people, they have no preacher or service. In a livery team with a driver, I left home Thursday night, at six in the evening. We drove halfway to the Mill Iron ranch, where we woke up the cowboys, fed our team and got a bite to eat, as we had not had supper.

After a two hours' rest we started on again, reaching Ekalaka at 3.30 in the morning. I sat up the rest of the night getting out a service for the next day. We buried the man the following afternoon, and early Saturday morning were on our way home. We reached here at sundown. The next morning I was on the road again early, covering thirty-five miles and preaching three times. From Thursday night to Sunday night I had covered nearly 150 miles and held four services.

Possibly this will give you an idea of the need of men, as this is only one of many similar fields. The fellow who takes this kind of work is, in my estimation, a most fortunate man. He gains an experience that he would get in no other way. He gains self-confidence, for he must meet and settle questions without help from other ministers; he has the wonderful satisfaction of knowing that he is telling the story of the cross to people who in all probability would not hear it were it not for him, and he also has the opportunity of laying foundation stones in Baptist history in this wonderful western empire.

"A CRADLE ROLLER" OF THE FIRST BAPTIST SUNDAY  
SCHOOL OF CAMP CROOK, S.D.



## Hopeful Conditions in Japan

By Rev. W. B. Parshley of Tokyo

WORK overwhelming and hands short!" was the note at our Conference at Arima this year. The Committee on Program decided to dispense with discussions and papers and have the reports from the fields read, which are generally printed. This was a very agreeable variety, for there has not been so hopeful a condition in our work for the twenty-one years the writer has been in Japan as this year presents.

Speaking in a general way a spirit of unity and church consciousness is beginning to dominate the thought of missionaries and Japanese Christians alike. This feeling is not such as to send shivers down the backs of those who desire interdenominational good-will, but it is such as to delight those who are weary of the indurated individualism of the past and rejoice in the hope and inspiration and power that come from united fraternal action.

This sense of oneness is illustrated in all our relations: the Japanese are more firmly bound than ever in their Annual Conference, which is composed of the churches connected with the work of both the Northern and Southern Boards; the Northern and Southern Missions are acting in harmony in matters referring to the Japanese, and in our relations *vis-a-vis* other denominations; our own missionaries are getting less restive under the limitations and more pleased with the successes that attend unselfish team work. Outstanding illustrations of the united action are numerous. A very practical one which might not be so obvious to people at home is the attempt at a uniform schedule of salaries for Japanese pastors and evangelists connected with the two missions, and a less individualistic method in employing and exchanging the same.

This year has been marked by a new attempt at evangelism, which the Japanese call *Shuchu Dendo*, and which means "Concentrated-Effort Evangelism." Pastors and evangelists come together to assist each other in evangelistic efforts, and by this means fifteen centers have been visited during the past year and congregations have been limited only by the size of our small meeting places. From everywhere come reports of an increasing number of inquirers. This movement is being conducted systematically, and up to the present time the larger part of the expense has been met by our Japanese brethren.

Another auspicious event reported at Conference was the union of the theological seminaries of the two missions. This movement has been under way for several years and was at last inaugurated by the opening of the new school in Tokyo on Oct. 12, 1910. The experiment has been most fortunate, the professors and students living and working together most happily.

This year finds our school equipment advancing. Duncan Academy has the largest attendance of its history, and the higher course has been opened with a roll of eight promising men, six of whom have the ministry in view. This school offers a great field of usefulness and Prof. Benninghoff should be given every facility needed. The plant which is building for dormitory work in connection with Waseda University will be finished and occupied before this report reaches MISSIONS.

The Kindergarten Training School has at last secured a new foreign principal in Miss Harriet Dithridge and a Japanese head teacher in Miss Ishihara who has just returned from a course of study in America.



The buildings of the Mary Colby Home, our girls' school which was at 34 Bluff, Yokohama, are advancing on the new site in the suburb known as Kanagawa, and Miss Converse is happy to report a delightful year. The other girls' schools and kindergartens report a year of prosperity.

Our schools are pleading for aid, however. The Bible-Woman's Training School at Osaka has been crying out for buildings, but the cry hasn't reached up into the ear of the givers. The girls' school at Sendai has been promised government recognition, but the money for the necessary equipment is not yet in. Our theological seminary is in a hired house and does not know when the order to move on may come.

Our greatly depleted and insufficient force has been strengthened by the grateful return of Dr. and Mrs. Dearing and of some who

were on furlough, and by the arrival of Mr. and Mrs. Holtom, Mr. and Mrs. Ross, Miss Lippitt, Miss Dithridge and Miss French. But we are still sadly crippled for men and women to occupy the territory we are already working, to say nothing of the great unevangelized and inviting fields open to us. When will we arise to the greatness of our opportunities! "Behold I have set before you an open door."

The memorial service is always a sad one. Of our own number we mourned the great loss of Mrs. Tenny, and joined our hearts with yours at home in the memory of Mrs. Harris and Mrs. Gurley. One of the enjoyable features of our Conference is the sight of visitors from home, and this time we were gladdened by the presence of Mrs. Foster of Waterville, Me., mother of Dr. John Foster of Swatow.



BEACONHURST, KARUZAWA, JAPAN.

WHERE THE MISSIONARIES FIND REST IN THE HOT SEASON

¶ The Japan evangelist reports a meeting in Tokyo of many representatives of the various Christian denominations of the Empire. "The object was the speediest possible organic union of these denominations into one strong, vigorous church." The movement organized as the League for the Promotion of the Union of the Christian churches. The board of managers is to undertake careful investigation with view to practical accomplishment.

¶ Portugal has disestablished the Catholic Church, the state taking title to all church property, but allowing the use of it rent free by properly certified authorities. Priests and all higher prelates must be Portuguese born and trained. Absolute freedom is allowed to all religious bodies, and it is expected that under the new regime Prot-

estant denominations will begin a work of moment in this field.

¶ A Protestant pastor in Ogden, Utah, writes a most amazing defense and eulogy of Mormonism, and what is still more amazing, the *Outlook* gives the article publicity. The credulity of the Methodist pastor is equaled by that of the ignorant Mormons; but people generally will conclude that ex-Representative Cannon, who was brought up in the Mormon faith and is the son of one of its prophets, knows Mormonism and its present deeds better than this strange advocate. We have faith in the testimony of our missionaries who have been long on the field and know the teachings and spirit of Mormonism thoroughly. How a sane man can call Mormonism Christian is a puzzle.



MIDNIGHT MEETING OF RAILROAD MEN AT HERINGTON, KANSAS

## The Chapel Car and Its Field

By Rev. J. C. Killian

MR. AND MRS. KILLIAN ARE IN CHARGE OF CAR "EVANGEL," IN KANSAS

**S**INCE coming East, attending the great meetings in Philadelphia, many questions have been asked: "Does chapel car work pay? Does it measure up to your expectations?" Most emphatically, can we answer "Yes!"

The chapel car coming into a town, with its neat and rich appearance, gives the services to be held an advertisement and is a great drawing card.

Our work, up to date, has not taken us into new places but in most cases into broken down fields or where there is some peculiar need. Many of the town people measure the denomination by the size of the local church. The coming of the car enables us through the press to tell about our denomination and explain chapel car work, the standing of our Publication Society, and how this is one phase of the Baptist people at work. It is not only an "eye opener" to the people, but it brings them

to the car, and to fill it to overflowing is no trouble. We soon must move to the church and I am glad to add that the people drawn to the car follow us. It is gratifying to see the large number of men who come, for the car idea appeals to them, and the majority of the converts are men.

In railroad centers the car can do a work that a man or men alone cannot. At noon (and midnight, if a night force) the men bring their dinners to the car. While they eat we have music, then singing, prayer, and a heart-to-heart talk; and this wins men to Christ.

If the car is near the roundhouse, the men come to it to ask questions and many of them are reaching for better things. Many of these men come to the special services at night and are won to Christ and better living. Some of the best work is the hand-to-hand work in the shop or under a car they are fixing. These railroad men, as a class, are noble fellows, and



REV. J. C. KILLIAN



MRS. J. C. KILLIAN

when won to Christ and the church make valiant workers. The car and its idea touches them and one of the most beautiful sights is to see the tears run down their faces that are soiled with honest toil, and see complete surrender to Christ.

Another side of the work. In one town the Baptists were not coming up to their place, because of a split some three years before, and the town was not large enough for two Baptist churches. Others tried to bring them together but failed. Many



FATHER AND SIX SONS, THE BURDETTS FROM WEST VIRGINIA. FATHER AND THREE SONS WERE CHURCH WORKERS BEFORE GOING TO KANSAS, BUT DID NOT TAKE LETTERS AND GREW INDIFFERENT  
WHOLE FAMILY NOW IN ACTIVE SERVICE



besides the pastor, a noble man of God, prayed and longed for a union for the sake of the Kingdom and denomination. The part that went out asked for the car and we began work with members of both sides, who had prayer and money interest in the car, and we said: "This car is Baptist property, your property, and we are the servants of our Lord and your fellow servants; to the meetings all of you are welcome." This was the first time many of them worshipped together. The car brought them; we gave them "Christ and His fulness."

Bad feeling soon left and visions of larger things for Christ and church came.

We did not "work it up," but the "blessing came down," and it was our joy to see the happiest kind of a union. Our Master used the car to accomplish this to His glory and for the praise of His name.

Space will not allow us to tell of the many open doors the car seems so well able to enter and do great things for our Christ and church. "Yes, chapel car work does pay." Pray for us, your workers, as we enter these needy and worthy places.



MIDDAY MEETING AT HERINGTON FOR RAILROAD SHOP MEN

### The Endeavor Convention

The Christian Endeavor International Convention at Atlantic City was one of the largest and best held in recent years, and was distinguished by the presence of President Taft, Speaker Clark and ex-Vice-President Fairbanks. President Taft brought news fresh from Washington of new treaties, and spoke particularly of the peace pact with England and other countries. His reception was most enthusiastic, and his praise of Dr. F. E. Clark was evidently sincere. He recognized the power the young people can exert for universal peace, and said he believed the Endeavor Movement as a peace advocate from the first

had exerted large influence. The resolutions passed strongly endorsed the peace pacts, and declared for a saloonless nation by 1920, the three hundredth anniversary of the landing at Plymouth. At the Baptist rally the speakers included English and Free Baptists, and Secretaries Webb and Chalmers represented the general Baptist organization. Dr. Clark was able to announce that the movement to secure a million new members since the last convention had been successful, with some thousands to spare. Those who think the young people's societies are dying out are not acquainted with the facts. The next convention will be held in Los Angeles in 1913.



## The Free Baptist Conference Action

THE Free Baptists will probably have transferred their missionary interests to our Home and Foreign Mission Societies before this number of *MISSIONS* reaches its readers. The date of final transfer was



JOSEPH W. MAUCK, LL.D., PRESIDENT  
FREE BAPTIST GENERAL CONFERENCE

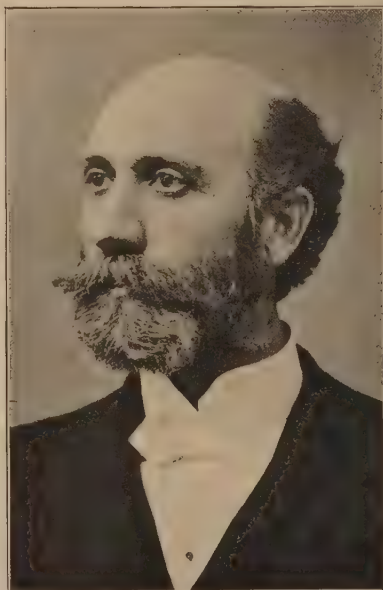
set for Aug. 22. The decisive action was taken by the General Conference Board at its meeting in July. Henceforth the missionary operations of the Baptists and Free Baptists are one and identical. We take over their work at home and abroad, and they join us in our wider field.

That all may know the present status, we quote the following from an editorial in the *Morning Star* of July 26:

The General Conference Board held one of the most important sessions in its history last week at Ocean Park. It doubtless very nearly marked the close of the history of the Board itself. In the action taken were some of the final steps in the consummation of the union with the Baptists that has been for several years the theme of conference and discussion. It was gratifying to note the deliberation and unanimity which characterized the dis-

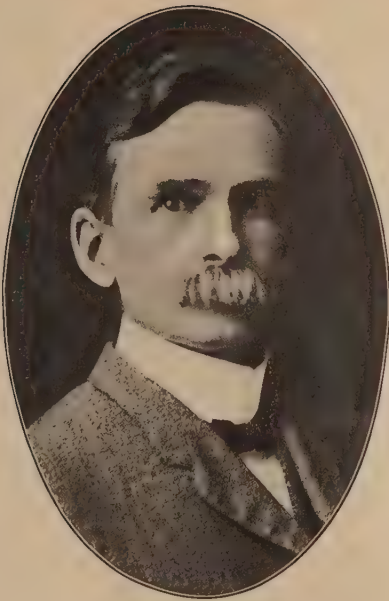
cussion and the concluding votes on the matters that related to the union. Some of the votes involved radical changes in denominational and personal relations and activities, even the breaking up and passing away of institutions that have coexisted almost with the term of the denominational life. But there was the consoling conviction that the steps taken were forward steps and that they all led into a larger fellowship and a greater service.

The matter of chief interest was the arrangement for the final transfer of the



T. H. STACY, D.D., CORRESPONDING SECRETARY  
OF GENERAL CONFERENCE

denominational assets, funds, etc., to the Baptist treasuries. The Board took the necessary action in this transfer, and authorized its Executive Committee to complete the action. Meanwhile matters will pursue their customary course, funds will go through the usual channels and our people will look to our own officials for information and guidance. Due notice



HENRY M. FORD, D.D., RETIRING SECRETARY OF  
GENERAL CONFERENCE

will be given when any change in the remittance of funds should be made, if indeed any such change should be desirable.

The Board voted that the two offices of secretary and treasurer should be combined. This involves the retirement of Treasurer Given and Secretary Ford from offices in which they have served long and efficiently, and established intimate relations of confidence and affection with the whole Free Baptist constituency. This was really the touching part, but the action was taken with unanimity and was recognized by all as the consistent and logical result of the movement for union. Dr. Alfred W. Anthony was elected treasurer and secretary, and he will have charge of the details of the transfer. His knowledge of both the Baptist and Free Baptist field, the esteem in which he is universally held, his connection with the union movement hitherto, and his conspicuous executive ability, made his election to this important work natural and fitting.

It would be premature to try to state now the details of all the action of the Conference Board, but they will appear in due time.

These details would include the advice to the young people's societies to merge themselves in the organizations, local or otherwise, of the Baptist Young People's Unions, the appointment of a committee, consisting of Miss Deering, L. M. Webb, Esq., and Miss DeMeritte, to confer with reference to a union of the Free Baptist Woman's Mission Society with the corresponding Baptist societies, the plans to collect and preserve the records of the various Free Baptist organizations, the safeguarding of all funds, institutions, assets and interests of all kinds that might be affected by the union, and all other related matters.

It should be said that the action was taken in a dignified and business-like way. Only once, perhaps, did feeling overflow and that was when the action providing for the retirement of Brethren Given and Ford was taken. Everybody realized that it was the good-bye day of cherished associations, but not too much was said about it. The thought was on the future and on the work that always awaits loyal hearts.

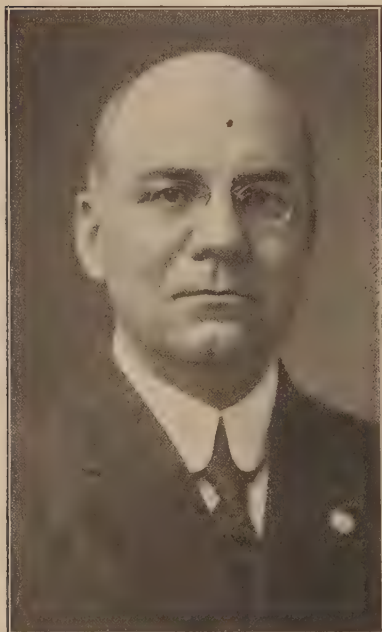
Whatever may be individual preference in this matter of union, we believe it will be



HON. E. P. METCALF, PRESIDENT YOUNG PEOPLE'S UNION



generally acknowledged that Free Baptists in taking the action have given a creditable example of devotion to the great and fundamental principle of Christian brotherhood. They believe that the way to bring about the day when God's people shall be one people is to begin to live that way now in their own day.

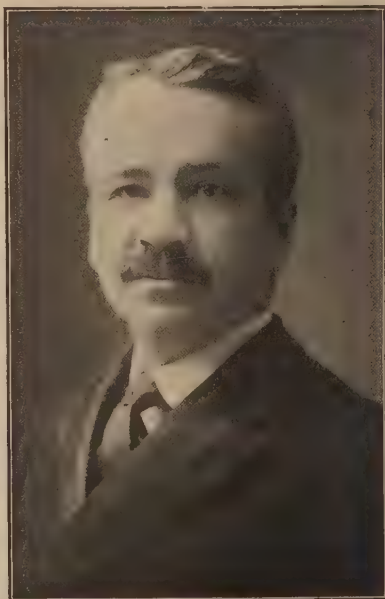


R. D. LORD, D.D., CHAIRMAN EXECUTIVE COMMITTEE

#### DR. ANTHONY'S SUGGESTIONS

In regard to union, Dr. Anthony says that a Free Baptist church may join a Baptist Association and still maintain its standing in General Conference. That is merely ecclesiastical and requires no legal action. The Northern Baptist Convention and the three General Baptist Societies recognize a church which is in good Free Baptist standing as also in good Baptist standing. The last Northern Baptist Convention, by receiving Free Baptist delegates, recognized their churches, while their standing in General Conference was not impaired. Free Baptist churches may now send delegates to any

Baptist organization whatever "with a freedom limited by taste and courteous good sense." The chief precaution required is that Free Baptist organizations do not lapse until property interests and trusts have been properly cared for. Transfer will in time be the natural thing, but this need not be hurried. In a word, while new alliances may be made, the old ones can also be retained, and this should be done until all interests at stake have been looked after. Meanwhile the enlarged fellowship and sympathy may be enjoyed by all Baptists.



A. W. ANTHONY, D.D., SECRETARY AND TREASURER

*Zion's Advocate* suggests that there are some things in which the Baptists and Free Baptists of Maine can get together at once, and thus make the union practical and an object lesson. First, in Sunday school work a union effort could place a Sunday school man on the field and meet a great need; in the young people's work societies in two local churches might unite with mutual benefit; and in associational and district rallies there could be union. So too in evangelistic work, why not one committee instead of two, as now?



## A Sane Fourth at Rainy Mountain

By Rev. H. H. Clouse, Indian Missionary

**B**RIGHT sunshine, hot—108° in the shade on the north side of house at noon. Good breeze; one does not suffer when in the shade. Indian picnic in the grove on Rainy Mountain Creek, half mile east of mission. Three hundred Indian and more than one hundred white people, many of them uninvited guests. A union of the Saddle Mountain and Rainy Mountain churches. The work was all planned and executed through committees; grounds cleared, money raised for refreshments. There was little friction. Stands conducted by Indians, cold drinks, ice cream, and all things that please the taste and are harmless in effect. Graphophones, singing in English and Kiowa, hammocks, groups in social enjoyment, children playing in the shade. A spirit of universal happiness, no sad faces. Ball game in the evening, Saddle Mountain versus Rainy Mountain.

Dinner! what is a picnic without a dinner? Dry for everybody. An Indian Barbecue. A hole cut in the ground six feet long, two feet wide, four inches deep. Willow boughs bent over from side to side and firmly united, a great fire of coals in the opening, meat cut in broad thin slices, placed on boughs and broiled—the way they cooked on the war path and buffalo hunt. Some had tables, others spread table-cloths or canvass sheets on the ground under trees. Twenty gallons of ice cream were served at close of meal. All had plenty. Blessing asked at each table. Indians are most social at meal time. Jokes and stories fill the pleasant hour.

At two o'clock the officer of the day, Deacon Sinco, draws a carriage decorated with flags into the shade of a large tree. This is the speakers' stand. The camp is called, two Jesus songs in Kiowa are sung. Sinco and Clouse are introducers. Missionary Treat gave us a fine talk on the call of the day, impressing us with the purity, beauty and privilege of true freedom. The address was well received.

Sinco, in introducing Gotebo, said, "Look at me! You know what I once was when in the old way; see what I am now and what my work is. It is Christian civilization that has done all this for me."

An interpreter stood by the side of the speakers and gave their talks to the people.

Gotebo said, "I am an old Indian, I was born in the old ways. I did not know only to hunt and kill." Taking a large wolf-skin cap and placing it on his head, he said, "Look at me now; I was just like this animal, snapping and biting. I went anywhere. I lived in every place. I ate everything. Many times hungry. I was in every bad road. I did not know any of the good roads. You see that tree over yonder, all twisted and crooked, growing every way; that is the way I was." Then holding up his beautiful cane which he had made and looking straight along it with one eye closed, he said, "How nice and straight it is; that is the way I am being made now. It is a good road that can do this." Then stretching out his hand over white and red and looking straight at them he said with words of earnestness and fire,

"Give your heart and life to Jesus, you old people and you young people. He can make you straight. He can do for you what he has done for me." I have never heard him more eloquent.

Mr. McGregor, superintendent of our Indian school, told how when a child his

old days we did not have the good road, but now we have the Jesus Road and I am walking in it."

Delos Lone Wolf, one of our educated young men, a member of the Indian Council, a helper in the relation of his people to the government, said, "I wish to say something to the white people. There are in this country two races, white and red. We have to live together as neighbors. We want you to treat us Indians right. Some of you cheat us. You are our friends as long as you can get our money. When you have the friendship of an Indian, you have it forever. Not so with the white people. When you meet us Indians we do not like to hear you say, 'Hello, John.' We are not all Johns. To talk that way is not respectful. Another thing that some of you white people do we do not like; we are much opposed to. Some bring in whiskey and sell or give it to our boys and young men. It makes them crazy. You are the stronger people. You should help the Indian. Let us live together and do what is right."

It was a fine picnic. No firecrackers, no shooting, no drunkenness, no profanity. All was peace and happiness and mutual profit.



#### Dr. MacArthur's Estimate

The meetings in Philadelphia were the greatest in numbers, interest and results ever held among Baptists in any country or century. In numbers present and in nationalities represented they surpassed the Day of Pentecost. The over-sea brethren both inspired and rebuked Americans. These men from abroad gave us their clearest thought as the result of general learning and of careful specific preparation. Some of our American speakers appreciated the significance of the occasion; unfortunately, some regarded the meetings as a time for the utterance of some of the old truths they happened to have left over from former addresses.

The Baptist denomination will never be the same after these meetings. It will stand upon a higher plane, with a broader and diviner vision than ever before. A new day is dawning for Baptists throughout the world.



A KIOWA DEACON "OF GOOD REPORT"

people told him stories of good Indians, never allowed him to read about bad Indians, and to this day he did not like to hear about bad Indians. He desired the Indians to help him make the school this year the best it had ever been.

Odelpai, of Saddle Mountain, a son of a famous war-chief and himself a war Indian, said, "I am of the old ways. I liked my old free roaming way. I could live in any place, do as I pleased. Now there are many fences, section line roads. Many laws that tell us you must go this way. At first these things made me sick in my heart. In the



# THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER  
MEMBERS AS THE MINIMUM FOR MISSIONS

## A Strange Conversation

By Secretary W. T. Stackhouse, D.D.



ONE often sees and hears strange things when traveling. Returning from a Laymen's Missionary Meeting a short time ago, I found myself seated directly in front of two well-dressed gentlemen bound for New York on one of the early morning trains. They were both good conversationalists, and gave evidence of possessing more than ordinary ability. They were keen and apparently well-to-do business men. I was forced to hear a part of their conversation because of our proximity, and because of the freedom with which they spoke. After they had exchanged views on several questions of a commercial nature, my attention was arrested by a reference to the church. Three ministers were named, and their preaching, education, appearance and general characteristics were criticised or commended with a fairness and frankness that greatly aroused my interest in the speakers. I soon learned that the church of which they were both members was a young but strong church; that a new pastor was about to be called; that improvements in the property were about to be made; that the Sunday school was large and flourishing; that the membership was growing rapidly; and that these gentlemen represented a congregation of more than ordinary financial ability.

But this church was evidently facing a problem. "How are we going to get our people to meet the current expenses regularly?" was the question asked by

one of the gentlemen whom we will call Mr. A.

"I don't know. I am tired hearing about and helping to make up deficits every six months or a year. We have the ability to pay as we go, and should do so," was the answer of the other, whom we will call Mr. B.

"What do you think one of our missionary secretaries said to me the other day?" said Mr. A. "He said if we would organize a Laymen's Movement for Missions in our church, it would mean our salvation."

"What did he mean?" asked Mr. B.

"Why, he meant that if our people got interested in missions they would give more to the local work."

"Absurd!" said Mr. B.

"Exactly!" said Mr. A. "But he poured facts and figures into me, of churches that had tried it and succeeded, until my head was dizzy. The fact is he had the evidence right there, and showed it to me. It was wonderful. There was simply no argument against the facts he produced. More than that, he offered to come out to our church and present this thing to our men. He was confident that if our men would make an every-member canvass for missions and current expenses, and if some of our leaders would give in any fair sense proportionate to their income, we could meet all current liabilities and give thousands of dollars to missions."

"Fiddlesticks, nonsense, I don't believe it," said Mr. B. "How could he or the Laymen's Movement get the money?"

"Search me!" said Mr. A. "But he

showed me the records of little churches with not one-third the wealth of ours, who were in a much worse condition than we are, and by following the methods of the Laymen's Missionary Movement, in two years' time they were supporting missionaries both on the home and foreign field, and were giving more to the local work than ever before in their history. More than that, they were paying off old debts, and had money in the treasury at the close of the year. The whole thing was done with comparative ease. It was simply wonderful."

"What did you say to him?" asked Mr. B.

"I said, 'That may be all true, but we need our money right there in our own church.' And I'll tell you straight, Mr. B., I don't think we should allow anybody to come in just now with the Laymen's Movement, or any other Movement that may divert our money from the home work. It may be all right in two or three years' time to do something along the line of missions, but we should attend to our own needs first."

"Quite right," said Mr. B. "If the women and the children want to do something for missions let them do it. They seem to enjoy that kind of thing anyway—and I guess it's all right too. If this Missionary Movement business comes to our church," continued Mr. B., "you know what will happen. You and I will be among the first to be hit by it. And I'll tell you right now, what I have to give goes to our own church. We can use it all and more too."

"Look here," said Mr. A., "If they bring that Laymen's Missionary Movement to our church, I'll have a business engagement of importance the night it arrives."

"I'll join you," said Mr. B.

"Grand Central!" shouted the brakeman.

"Good morning, Mr. B."

"Good morning, Mr. A."

Thus ended the conversation between these two strong business men, and members and officers of the same Christian church.

I was only a listener, but it started me thinking. I thought first of another listener. I thought of Him, the Great Head of the church, who said, "Go ye into all the

world, and preach the gospel to every creature." What did Jesus Christ think of the attitude of these members of His Body to His final orders?

My second thought was, are these men at heart really opposed to missions? How could they be? They owe what they are and have in no small measure to the work of Christian missions. No, they were just what thousands of other men are. They were indifferent to missions. They were selfish. They were ignorant of the facts and refused to investigate. They had never conscientiously tried to relate themselves or their possessions to the claims of their Lord.

My third thought was, what would happen if the minister of that church undertook to organize a Laymen's Missionary Movement? It might result in a minister's movement. I am, however, of the opinion that if he approached the question wisely he could put these very men in the lead in missionary activity. If I were the pastor of that church I would certainly put them *somewhere*. I am convinced that no sane man who has the grace of God in his soul, and the plan of Christ in his thought in any degree, can long continue to block the wheels of the Kingdom. And if he attempts to do so in the face of the facts, then his place is certainly not one of leadership in an organization whose primary purpose is the spread of the gospel. Moreover, it is clear that no combination of men and women can build up a strong, spiritual, healthful, helpful church that cuts out the commission of our Lord. The Laymen's Movement takes the ground that increased interest in missions means increased interest in all the work of the local church; and that better giving to missions means better giving to the local work. In this connection two brief extracts from letters that have reached me since I began this article are pertinent.

The first is from Duluth and reads as follows: "My dear Brother: I came to this pastorate a few weeks after you were in Duluth in connection with the Baptist Laymen's Missionary Movement. I found the men ready to make a canvass of the membership. This they did, with the result of a 50 per cent increase in our current expense income, and a 25

per cent increase in our missionary offerings."

The second letter is as follows: "Dear Brother: After the Laymen's banquet held here in January we inaugurated an every-member canvass for current expenses and benevolence. The close of the first quarter revealed the following results: An increase in benevolent offerings of 145 per cent, and an increase in offerings for current expenses of 42 per cent over the corresponding period last year. The Laymen's Movement is solving many of the problems which confront the local church, in a remarkable way." This is from a pastor in Auburn, New York.

The gentlemen referred to in this article were not Baptists (or there might have been three participants in the discussion instead of two), but Baptist men are not always exceptions to the attitude toward missions represented by the men in question. We have churches that last year gave nothing to missions. It is a shame, if they were able to give at all. Who will for one moment attempt to dispute the statement of the Divine Record: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

The Baptist Laymen's Movement aims to make every member a consecrated giver. It claims that an average of ten cents per member per week from the membership of the churches of our Convention is a fair and reasonable minimum. Yet the total annual contribution on this basis would enable us to evangelize the 61,000,000 souls abroad for whom we are responsible, and to lift the home mission work as carried forward by the various home organizations to an efficiency commensurate with the present demands. Let the Baptist men of this great country put themselves behind this great World Movement, and establish a record this year in missionary giving transcending anything that has hitherto been achieved. "WE CAN DO IT IF WE WILL."

There is only one Christian response: "WE WILL!"

### Baptist Beginnings in Germany

BY J. W. WEDDELL, D.D.

We are indebted to Dr. Richard B. Cook in his *Story of the Baptists* for this interesting incident connected with the origin of Baptist missions in Germany:

"In the graveyard of the Welsh Tract Baptist Meeting-house near Newark, Delaware, repose the mortal remains of Captain Calvin Tubbs. He was a New Englander by birth and came to Delaware, where he was baptized into the fellowship of the Welsh Tract Baptist Church in May, 1815. He married Mary, the daughter of Gideon Farrell, who was pastor of the church from 1802 to 1820. In 1830 he became a member of the Sansom Street Baptist Church in Philadelphia, but retained his membership there but a short time. He was a sea-captain by profession, and commanded the brig *Mars*, owned by John Welsh of Philadelphia. In the winter, probably, of 1830-31 he was icebound with his vessel at Hamburg, Germany, where he boarded in the lower part of the city, in the family of a pious German Pedobaptist, who used the English language fluently. This man became the celebrated John Gerard Oncken, D.D., the head of the great Baptist movement in Germany and leader in the wonderful work for the renewal of evangelical religion on the continent of Europe, and in whose conversion to Baptist views Captain Tubbs was instrumental."

Says Dr. J. G. Warren: "While living in this house, an American seaman, Captain Tubbs, a member of the old Sansom Street Baptist Church, Philadelphia, being icebound, was compelled to spend the winter in Hamburg. Oncken took him into his family and during the long winter evenings they talked over the doctrines and practices of the Baptist churches in the United States, prayed together, and together went to the 'upper room' and worshiped God in company with the band of believers. When he returned home Captain Tubbs told his pastor, Mr. Dagg, and afterward Dr. Cone, what a treasure he had found in Hamburg, and how his late 'host' was looking for some one to baptize him. God always has some way to bring to pass His grand designs. Soon after, correspondence was opened between America and Germany and results, whose fame is in all the churches, followed in rapid succession."



# WOMEN'S WORK IN MISSIONS

## The Woman's American Baptist Home Mission Society

### A PRACTICAL SUGGESTION

Speaking in hearty commendation of the resolutions offered by Mrs. Coleman, Mrs. L. A. Crandall of Minneapolis, one of the leading workers of the Society both on the board and in her section, suggested that we patronize only such stores as give a living wage, which, she said, should not be less than seven dollars. That is one way to bring about a needed reform.

### MRS. LESTER'S MESSAGE

The president, in her annual message at the Society meeting in Philadelphia, was optimistic and forcible. She said new impulse and inspiration had come from last year's standard. "Like a mighty army, we are not divided, all one body we, and we can sing, 'My faith looks up to Thee,' a great hope filling each heart. We, like the children of Israel, have had our murmurings, the budget and the apportionments, and some have sighed, 'Oh, that I had died in Egypt.' But our faces are set toward the promised land, and, like Moses, our powers have been taxed." Mrs. Lester reviewed the complications that had arisen when we became a co-operating body with the Northern Baptist Convention, and mentioned some of the great tasks that still challenge our endeavor. She then called upon the large assembly to unite in the petition that the entire membership be awakened to this responsibility that the churches become a force for righteousness.

### PROGRESSIVE LEADERSHIP

The Home Society is to be congratulated on the progressive and cordial spirit of its leaders. This has made possible steps that would have been deemed impracticable a few years ago; and these steps in the direction of unity and closest co-operation will surely lead to the greatest advance of the Kingdom — the true missionary goal.

### TRAINED FOR SERVICE

August *Tidings* contains the portraits of the thirty-seven graduates of the Training School in the class of 1911, and one would have to go far to find a finer group of young women. They represent eighteen States and Canada (one was from the province of Ontario), and a number of races. The Training School has reason to be proud of the workers it is sending out into the various fields of Christian service. Whether they go to mission fields at home and abroad, to schools as teachers, or to churches as assistants, they are demonstrating the thoroughness of the training received in Chicago.

### MRS. BARBER RECOVERING

A large circle of friends will rejoice in the progress toward recovery made by Mrs. A. H. Barber, who was stricken with sudden and serious illness at the Philadelphia meetings while speaking at the women's home mission session. She is said to be steadily recuperating.

### IN FAVOR OF RIGHTEOUSNESS

The resolutions introduced by Mrs. George W. Coleman at the Woman's Meeting in Philadelphia have received favorable comment on all sides, and should be endorsed in all the churches as heartily as they were by the large gathering in Grace Temple. We give them here:

"As a body of Christian women united in the effort to hasten the coming of the kingdom of God in our own land, we recognize the fact that we are responsible for the use of our personal influence in the furtherance of all efforts for the protection of women and children. We, therefore, desire to put ourselves on record as believing: (1) That every woman in good health who earns a living is entitled to such wage as shall enable her to live a healthful and virtuous life. (2) That

the minimum wage should be established by law. (3) That all child-labor which prevents the development and education of the child should be prohibited by law. (4) That as servants of Him who honored womanhood and blessed childhood we should seek by every means within our power to uphold the hands and strengthen the work of those who are seeking to safeguard the women and children of the land."



#### Mrs. G. W. Peckham

Mrs. A. E. Reynolds, Field Secretary of the Woman's Home Mission Society, who while secretary of the Eastern Society worked side by side with Mrs. Peckham, writes sympathetically of her life and work. After describing the experiences which led Mrs. Peckham to take up the work of state vice-president of Massachusetts, Mrs. Reynolds says: "She acquainted herself with all the work of the state. Her correspondence with the director and presidents of circles was frequent and helpful. She began to make informal talks to the women's circles. Her ability in presenting the work soon interested the men as well as the women of the churches, and pastors and committees of associational meetings eagerly sought her services. She made several visits to our schools and mission stations and the information gained made her speak with the authority of an eye-witness. In 1903 she became general assistant in the office of the headquarters in Boston. She was a magnetic, sympathetic speaker. Her personality won the hearts of young and old. She never shrank from hard work, and appointments with the smallest circles in remote parts of the country were sacredly kept. Long, tiresome journeys were frequently made to interest weak circles. She loved her work, and it was her delight to speak of it. Her Christian character was deep and strong, and with wisdom and tact she spoke of her Saviour often upon the train and in the homes where she was entertained. Mrs. Peckham made warm friends wherever she went, and the news of her death came with sorrow to many homes in city and country."



#### The Three B's

We all know of the "three R's," and how the new application of them by Dr. Burchard — Rum, Romanism and Rebellion — was

believed to have defeated a candidate for the presidency, but it was left for Miss Nannie Burroughs, principal and founder of the National Training School for Negro Women and Girls in Washington, to invent the "three B's" — Bible, Bath and Broom. Godliness, cleanliness, industriousness — there you have the solution of the much discussed race problem, if you will accept her view. At any rate, Miss Burrough's three B's will stick in the memory — Bible, Bath and Broom. They all belong to Christianity at work — and that is the only kind worth while.



#### A Polyglot Missionary Yell

BY DR. P. H. J. LERRIGO

It evolved under the shade of the spreading maple trees at Mountain Rest, the summer home for missionaries at Lithia, Mass. The carriage had just driven away with a party who had been enjoying the cool breezes of the mountain top for a few weeks. A group of missionary friends stood together in conversation. One of them suggested that an appropriate yell with which to greet newcomers and speed the parting guest would add to the interest of the summer. Representatives of many denominations and countries were present, and each contributed a word taken from the language of his field. The result was a euphonious yell containing ten words and embracing eleven different languages. It reads as follows, English phonetic spelling having been adopted to simplify pronunciation:

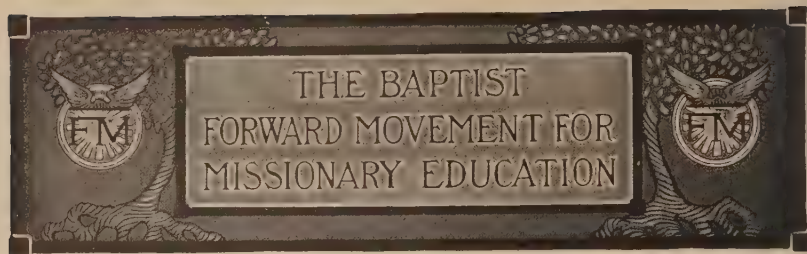
Sok ki ji  
San hoo-i  
Ji bo, presto;  
Mountain Rest.

Here is the translation:

Health and victory,  
Mountain Rest,  
Victory quickly;  
Mountain Rest.

Its component parts involve the following languages: *Sok* — Syriac and Turkish; *ki* (*kai*) — Greek; *ji* (*jai*) — Hindustani; *San* — Chinese, Japanese and Korean; *hoo-i* (*huway*) — Philippine; *bo* — African; *presto* — Spanish; making, with the English words "Mountain Rest," eleven languages in all.

The neighboring farmers and villagers testify to the vigor of missionary lung power.



CONDUCTED BY SECRETARY JOHN M. MOORE

## A Standard of Efficiency Approved by the Northern Baptist Convention—A Strong Position Taken on Missionary Education

"Every church should appoint a strong missionary committee composed of both men and women, who, together with the pastor, should inaugurate a vigorous educational campaign for creating greater missionary interest on the part of every member. The various denominational agencies should be utilized in this undertaking. The weekly system of giving to missions should be adopted and an 'every member' canvass of the congregation should be prosecuted with a view of securing a missionary offering from every member."

The "Boston 1915 Movement" two years ago attracted national attention. An Exposition was held and other educational methods employed looking toward the realization by the year 1915 of certain standards of city betterment.

This Movement suggested to a well-known layman in the Middle West the idea of a "Northern Baptist Convention 1915 Movement," through which by 1915 a thousand churches should attain to a certain standard of efficiency. At the recent meeting at Philadelphia the Executive Committee reported such a standard, indicating six features of Christian efficiency which should be held before the churches in the effort before 1915 to secure one thousand churches that should have reached this goal. The pastor of a conspicuous church on the Pacific Coast raised the question as to whether missionary education had received the place to which it was entitled, and proposed an additional section.

The attention of the Convention needed but to be called to this point, and it unanimously adopted as another feature the strong policy of missionary education quoted above, and recommended that as a denominational objective we should strive to have by 1915 not less than one thousand churches of the Northern Baptist Convention which have attained to this standard of efficiency.

It will be noted that it is recommended that "the various denominational agencies should be utilized in this undertaking." Happily the "various denominational agencies" have a single agency through which the work of missionary education in the local church is promoted—The Baptist Forward Movement for Missionary Education.

### WHAT THE FORWARD MOVEMENT IS PREPARED TO DO

The Forward Movement will render every service in its power to enable the churches to reach this standard. It is prepared to assist in reducing the present somewhat chaotic methods of missionary education to an orderly system.

There are many agencies each with its own distinctive method. Chief among these are the missionary sermon, the church missionary meeting, the young people's missionary meeting, the woman's mission circle, the mission study class, the missionary department of the Sunday school and of the men's organization, the circulation of missionary books and periodicals, the distribution of missionary leaflets, etc. It is proposed that all of these various methods



shall be worked into a system of missionary education, by which each shall contribute to a common end. For this purpose it has been suggested that the year be divided into periods for the consideration in turn of the various forms of missionary work, these periods during successive years to be given to the consideration of our several phases and fields of work.

The Foreign Mission period comes in the autumn, culminating at Christmas. The Forward Movement will send upon request a leaflet showing how all of the above-named agencies may co-operate in making a vivid impression upon the whole church of the needs and the possibilities of the people of India. This leaflet will show how all of these organizations may contribute to the total missionary impression upon the life of the church as a whole.

#### WHAT THE CHURCHES ARE ASKED TO DO

It is hoped that the churches generally will take seriously this important recommendation of the Convention. Three things should be done at once:

1. There should be appointed a strong Missionary Committee composed of both men and women, whose work should be not simply financial but broadly educational. In many cases a church missionary committee already exists. It will be found necessary, however, to broaden the vision and field of some of these committees if under their leadership the church is to attain to this standard of efficiency.

2. A comprehensive missionary policy should be formulated by this committee, and adopted by the church. The Forward Movement will send upon request a brief leaflet entitled, "A Unified Policy of Missionary Education and Giving for the Local Church" and can furnish other help in the preparation of a standard educational missionary policy.

3. It is very desirable that the action of the church in the appointment of a committee and in the adoption of a unified policy should be communicated immediately to the secretary of the Forward Movement, in order that he may thus be able to put at the disposal of the committee the best available material and methods for their work. It is earnestly requested that the names and addresses of all chair-

men of existing Missionary committees should be at once reported to the secretary of the Forward Movement, Ford Building, Boston.

The weekly giving propaganda recommended in connection with this educational campaign is being vigorously promoted by the Baptist Laymen's Missionary Movement and the General Apportionment Committee. It is well known to all readers of *MISSIONS* that the Apportionment Committee has been furnishing double envelopes free of charge to churches introducing weekly giving to missions for the first time and agreeing to conduct an "every member" canvass. Action taken at the Philadelphia Convention provides that the envelopes shall be given free only to churches with a membership roll of less than 200, others paying half price. The address of the General Apportionment Committee is also Ford Building, Boston.



#### "India Awakening"

The first and most important piece of material provided for the great missionary educational campaign in Baptist churches this fall is this new text-book by Sherwood Eddy. It is doubtful whether there has yet appeared in this series of mission study courses a book that will be more popular and more practically helpful, since it abounds with graphic incidents, and is thoroughly up to date in its description of the marvelous modern awakening in the Indian empire.

Four Popular Programs based upon this book are being prepared for use by mission study classes in extending the circle of those who shall through this book get a vision of the work of the kingdom in India.

#### "COMMUNITY STUDIES"

The Missionary Education Movement has just prepared for the use of adult Bible classes, brotherhoods, women's clubs, local missionary societies and young people's societies, a series of twelve studies of community problems under the following subjects:

- I. The Population
- II. Economic Problems
- III. Poverty
- IV. Class Distinctions
- V. Labor Unions and Problems.

- VI. Recreation
- VII. The Saloons
- VIII. The Day of Rest
- IX. Young People
- X. Immigration
- XI. Christian Leadership in Public Life.
- XII. The Community Church

It is a practical scheme for the investigation of the problems of the large town or city ward from the point of view of the church and its work. A similar series of studies of rural communities is in course of preparation. It is believed that this is one of the most important advance steps in missionary education. Here in the study of many of our most important home mission problems we may turn from the study of books to the study of life about us. It is to aid in such vital study and to contribute to local church efficiency that these courses have been prepared. Copies may be obtained from the Publication Society at 35c. each.

Suggestions for leaders of groups are being prepared and may be secured when ready from the Forward Movement. They will be free of charge to groups enrolling in the Forward Movement office.



#### World Baptist Young People's Federation

At this, the first meeting ever held in the interest of Baptist young people throughout the world, assembled at Philadelphia June 20th, 1911, we, delegates and visitors to the second session of the Baptist World Alliance, wish to record our views regarding the work for our young people in the following statement and resolutions:

*Whereas*, our denomination has always recognized the necessity for training our young people in our history and doctrines, and in methods of Christian work, and *whereas*, we appreciate the good work already done by existing organizations in various sections of our World Field, yet believe the time has come when there should be a closer affiliation of Baptist young people everywhere; therefore, *Resolved*,

1. That we do now appoint a committee of twenty-five persons whose duty it shall be to devise plans by which a world wide movement for combining all our young people may be consummated. 2. That

this committee be and is hereby instructed to determine its own officers and organization, and to decide as to how these instructions can best be carried out. 3. That this committee be authorized to present the results of their labor to the denomination at such time as may seem to them desirable, but in any event not later than three years from this date. 4. That those present who may wish to contribute toward the expense of this committee may hand their offering at the close of this meeting to the person designated by the chairman, and that the committee make such further arrangement as may be necessary for their expenses but are not to make any public appeal to the denomination. 5. That the chairman appoint the above committee of twenty-five.

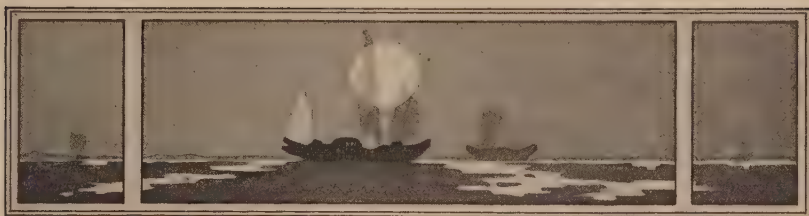
#### COMMITTEE

Geo. W. Coleman, Mass.; Rev. Howard Wayne Smith, Penn.; Rev. C. D. Case, N.Y.; Geo. Miller, Md.; R. A. Bogley, D.C.; Rev. J. L. Gilmour, Ontario; A. M. Douglas, Ala.; Rev. A. L. Brown, Ont.; Rev. H. H. Bingham, Ont.; Rev. A. H. Vautier, Penn.; Rev. J. M. Frost, Penn.; H. C. Lincoln, Penn.; Prof. J. H. Farmer, Ont.; H. G. Baldwin, Ohio (afterward appointed treasurer); Rev. Walter Calley, Mass.; Rev. J. T. Watts, Va.; Rev. B. W. Merrill, Ont.; H. V. Meyer, Mass.; Pres. E. Y. Mullins, Ky.; R. H. Coleman, Texas; Rev. F. B. Meyer, England; Rev. A. N. Marshall, Australia; Rev. William Fetler, Russia; Rev. G. T. Webb, Penn.; Prof. Ira M. Price, Illinois.



#### A Catholic Federation

Not to be too far behind the Baptists, the Roman Catholics propose a World Federation of Catholic Societies, one of the objects being to hold every five or ten years an International Catholic Congress. These Societies are unofficial but recognized bodies of Catholic laymen, including the Hibernians, Knights of Columbus and others. The Catholic women, too, have caught the missionary campaign idea from the Woman's Campaign of last winter. Example may have its weight in other directions also.



## Missionary Program Topics for 1911

<i>January.</i>	OUR WORK AMONG FOREIGN POPULATIONS.
<i>February.</i>	OUR WORK FOR MEXICANS AND INDIANS.
<i>March.</i>	THE WESTERN STATES: STATUS AND OUTLOOK.
<i>April.</i>	THE WORLD'S KING AND HOW HE CONQUERS.
<i>May.</i>	COLPORTER WORK.
<i>June.</i>	OUR DENOMINATIONAL POWER AND OBLIGATIONS. (MEETINGS IN PHILADELPHIA.)
<i>July.</i>	OUR OBLIGATIONS TO PORTO RICO AND PHILIPPINES.
<i>August.</i>	STATE CONVENTION WORK.
<i>September.</i>	REPORTS FROM CHINA.
<i>October.</i>	REPORTS FROM INDIA.
<i>November.</i>	TRIALS AND TRIUMPHS IN EUROPE.
<i>December.</i>	AFRICAN MISSIONS.



### October Subject: Reports from India

HYMN: "Hail to the Brightness." Forward Movement Hymnal. No. 44. (Price 15 cents.)

READING: Isaiah xl:1-10.

HYMN: "Fling Out the Banner." Forward Movement Hymnal. No. 47.

PRAYER: Sentence prayers having as central thoughts the strengthening and upholding of the foreign missionaries, the raising of mission funds and the gaining of recruits.

REPORTS FROM BURMA. Incidents told by the missionaries of their past year's work. Material for this is contained in copies of MISSIONS (price per copy 5 cents), and in the Handbook (price 20 cents), which devotes many pages to the "Story of the Year." Choose incidents representing the many sides of mission work and have different people prepared to retell them in their own words briefly and vividly.

HYMN: "O Zion, Haste, Thy Mission High Fulfilling." Forward Movement Hymnal.

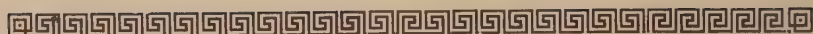
REPORTS FROM ASSAM. Follow the plan outlined for Burma, varying it slightly by having one or two exceptionally telling incidents read in the missionary's own words.

REPORTS FROM SOUTH INDIA. To be treated in the same way as Burma and Assam.

RESUME BY LEADER, briefly touching upon the various qualities the missionaries have shown themselves to possess in the given incidents, and emphasizing the central idea of their readiness for service.

HYMN: "Jesus Calls Us." Forward Movement Hymnal. No. 74.





## Devotional

### A Missionary Prayer

**A**LMIGHTY and most Merciful Father, we give Thee humble thanks for the light of Thy gospel. Make us more grateful for this mercy, and more zealous for the salvation of all mankind. Visit in mercy the church, enrich it with the grace of Thy Holy Spirit, unite its members in love and service. O Thou Lord of the harvest, send forth laborers into Thy harvest. Fill with Thy Spirit those who have gone forth. Graciously keep and prosper the missionaries of the Cross who labor abroad and at home. Bless with knowledge and faith all converts made through their labors. Deliver those who are suffering persecution for the gospel's sake. Have especial compassion upon our brethren and sisters in Russia, and put it into the hearts of those in authority to allow liberty of conscience and worship. Cause all Christians, O Lord, to sow bountifully that they may reap also bountifully. And grant that we individually by our lives and influence and faithfulness may do our part to extend the boundaries of Thy kingdom of truth, love and righteousness in the earth. Through the grace of Jesus Christ our Lord and Saviour. Amen.



#### Your Place

Move to the fore.  
God Himself waits, and must wait, till  
thou come.  
Men are God's prophets though ages lie  
dumb.  
Halts the Christ-kingdom, with conquest  
so near?  
Thou art the cause, then, thou man at the  
rear.  
Move to the fore!

—James Buckham.



#### Thoughts to Grow Upon

To find the Great Companion, and the  
work He gives—this is the sum of all.  
—Henry Churchill King.

God never sends you anywhere that he  
does not send an opportunity with you.

It is not hardships that make men brave  
and women heroic. It is the ideas which  
they mix with their daily bread and butter.  
—Henderson.

Oh, the freedom with which the gates  
of the divine forgiveness are thrown open!  
The Bible trembles and burns and over-  
runs with offers! They crowd on one  
another. Not waiting to be asked, not  
giving it reluctantly, but following to  
tempt them with it, in His open hands,  
the eager Saviour brings His free for-  
giveness. The great wonder of the In-  
carnation was the great miracle of that  
free pardon. —Phillips Brooks.

To TRY is better than the thing you try  
for,  
To HOPE is higher than the height at-  
tained,  
To LOVE is greater than the love you sigh  
for,  
To SEEK is nobler than the object gained,  
To "WRESTLE with the -angel"—this  
avails  
Although the motive for the wrestling  
fails.

Just as Syria, once lighted up with the  
oil made from her own olives, is now illumi-  
nated by oil transported from America, so  
the light of revelation that once burned  
brightly there, lighting up the whole earth  
with its radiance long suffered to go out in  
darkness, has been rekindled by missionaries  
from America, in the translation of her own  
Scriptures into the spoken language of her  
present inhabitants. —S. H. Calhoun.



#### The Point of View

I find earth not gray but rosy;  
Heaven not grim but fair of hue;  
Do I stoop? I pluck a posy;  
Do I stand and stare? All's blue.

—Robert Browning.



### Appreciation that Makes Work Light

WOLLASTON, MASS., Aug. 7, 1911.

TO THE EDITOR: Feeling deeply my obligation to *MISSIONS* for much of the brightness and growth of my Christian life I wish to express to you my gratitude. The glorious spirit of optimism, of living, breathing faith in the coming of the Kingdom, which your magazine always manifests, I believe to be one of the greatest forces to stimulate the Christian life, especially that of the man or woman who has just become a Christian.

Those intimate sketches of native life, coming as they do from all nations even to the ends of the earth, seem to me to strike the dominant note of appeal to our brotherly love, without which we are nothing.

I would that every Christian might be enabled to read *MISSIONS*, believing that it would result in the great majority prayerfully repeating with Dr. Woelfkin, whose open letter of greeting appeared in your August number, in his own glowing words: "My interest in missions is the measure of my interest in the eternal purpose of God. My prayer for missions indicates the measure of my ability to enter the travail of the spirit of Christ."

Thanking you again for the constant inspiration *MISSIONS* is to me, I am,

Yours very respectfully,  
LUCY L. H. SOULE ("Dorothy King").



### "The Orient in Providence"

Thousands of people who have not had an opportunity to travel abroad and who may never see the lands of the far East will be able to get a fair conception of the scenery and native life in Oriental countries if they visit The Orient in Providence Exposition, to be held in Infantry Hall, Sept. 21 to

Oct. 7 — a partial repetition on a smaller scale of The World in Boston. The sections devoted to China, Japan, Korea and Burma will be enclosed by beautiful scenery, painted in the best studios of New York. Within the section will be found houses, shops, temples and shrines, a school, a hospital, a tea house and other characteristic structures. Men and women, young and old, of Providence and vicinity, dressed in the costume of each land, will populate the scenes, explaining the use and meaning of the sights and telling of the efforts in progress to extend Christian civilization throughout the countries of which the stewards are natives for the time being. There will be frequent demonstrations of events in native life, in which many stewards will participate.

"The Orient in Providence" will have much of the scenery used in Boston, and the same care and thoroughness which marked that Exposition are evident in the preparations now under way to make the Providence Exposition interesting and inspiring.



### A Burman Student Volunteer

Some time ago Miss Scott asked Moun Ba Oh, one of the young men from the village of Eé Eé, what he was going to do. In reply he said, "I have promised my Father to become a preacher." She did not understand until later that he referred to his Heavenly Father; yet it was very real to him. Contrary to custom his home church are giving from their poverty from two cents to thirty-two cents each annually for four years to his support, willing that he shall become, if need be, their representative to Siam where thousands of Karens have not heard of Christ. — MERRICK L. STREETER, Tavoy, Burma.



## FROM THE FAR LANDS

### "WIN ONE"

There is great promise of many baptisms among our school boys this year as well as from the jungle villages. Our Christians have taken hold heartily of the "Win One" movement. — MRS. M. A. TRIBOLET, Myingyan, Burma.

### ILLNESS OF FOREIGN SECRETARY

It is a matter of deep regret that Dr. Thomas S. Barbour, Foreign Secretary of the American Baptist Foreign Mission Society, has been seriously ill with malaria since his return from his visit to the mission fields in British India. Latest reports indicate a slight improvement, but he will be unable to resume his customary duties for some time and the published report of his visit to the mission fields will necessarily be somewhat delayed.

### A FORECAST OF CHINA'S FUTURE

The medical situation here is one of extreme difficulty owing to the conservatism of the people. We expect the railroad, however, in the next few years and then we will go forward in the scale at the remarkable rate that all China, touched by the new spirit of advance, seems capable of doing. It is a wonderful people and we are now in one of its most wonderful periods. If it becomes a Godfearing nation it will live, if not it will make a great struggle and then die. It is a wonderful privilege to be here trying to make the China of the future live for Him. — C. H. BARLOW, M.D., Shaohsing, East China.

### FLOURISHING LITERARY SOCIETY AT SUIFU

We closed school at the end of the year with an attendance of 19 as against a total registration for the year of 22. Many of these boys have now been with us for some years and are making remarkable progress. In January, 1913, we hope to have our first class graduate. One of the interesting

features of the work last fall was the organization of a literary society. All was in English and very orderly, one of them acting as president. A hymn was sung in English at each session and each person answered roll call with a passage of Scripture memorized for the occasion. There were readings, compositions and debates. Each session also reserved some time for free discussion. The topic for one debate, which was one of their own choosing, was: "Resolved that idols are useless and ought to be abolished." The debate was rather one-sided because the negative could find no very strong arguments in favor of keeping the idols. — I. B. CLARK, Suifu, West China.

### MOHAMMEDANS ACCEPTING CHRISTIANITY

A year and a half ago a middle-aged Mohammedan came to talk over Christian things with us and has been coming ever since. He lives in the center of the city of Hyderabad. We have been to his house to visit him and his work. He has a reading room and dispensary combined in the lower part of his house. By this he has been able to present the gospel to a large number of Mohammedans. Among them he has won a number to belief in Christ. Now there are about twelve persons ready for baptism. He, as their leader, will come with them all for baptism now as soon as we are ready to take them and care for them. — A. M. BOGGS, Secunderabad, South India.

### AN ASSOCIATION MEETING IN INDIA

It was Bapatla's turn to have the Association this year, but in view of Mrs. Thomsen's illness they asked us to take it. We had only a short time for preparation and therefore had to hurry. The meeting was held with one of the village churches in Velagapudi, forty-nine miles from Narsaravupet. In every way it was a success, — the very best meeting the Association has ever had. There were 430 members present, 170 from churches outside of the Narsa-



ravupet field. The night meetings were largely attended by non-Christians. There were ten missionaries present; but they did not interfere very much and the Telugus felt that the meeting was their own. Many of them have said that it was the best meeting they ever attended. The traveling secretary of the Christian Endeavor Society told the people that he enjoyed their meeting more than he enjoyed the great Christian Endeavor Convention at Agra. The fine success of this meeting with a village church has greatly helped and encouraged our people. Just now they feel that the time for holding such meetings in the mission stations is past. — E. E. SILLIMAN, Nar-saravupet, South India.

#### AN OUTSIDE OPINION

"I am sure that those at home who are adverse to giving funds to foreign missions would be converted to the cause could they be brought to realize more fully the vast amount of labor and good being daily performed by yourselves and your fellow workers." Thus writes a disinterested onlooker, a captain of the constabulary, to one of our missionaries at Iloilo in the Philippine Islands. He adds: "There probably is no country with greater problems confronting those of your noble profession. I am surprised at the results obtained, though I am well aware of the strenuous life you lead to accomplish this. Surely God is with you on those long and dangerous journeys you make on foot into the mountain regions. I wonder that your health is equal to the strain. I wonder what those at home who opine that the life of a missionary is one of repose would say if they could meet your party after one of those trips through the wilderness. If this could be made possible, I am inclined to believe that there would be more loyal supporters to the cause you preach."

#### A CAMPAIGN WITH A TENT

Rev. Reuben Saillens, one of the foremost Baptist leaders in Europe, was prevented from attending the meetings of the Baptist World Alliance in Philadelphia on account of a tent campaign which he has initiated in Paris. He writes enthusiastically of its success. "It is the first time in France that the gospel is preached in this way.

Through the liberality of friends of all denominations, French, Swiss and English, I have been able to purchase a tent holding room for 1,000 people and to pitch it at one of the most frequented gates of the city, with fine results. Sundays we have the tent nearly full at both services and on week nights from 300 to 500 come, mostly people who have never heard the gospel. The attention and heartiness of the people are encouraging and already a large number have professed to believe. One of the most important results is that this effort brings together the Christian forces of Paris and teaches our Christian people how to go to the masses; it energizes the evangelical churches."

#### A WELCOME PROMISED

A note from Rev. J. H. Franklin, of Colorado Springs, says that the westbound missionaries who go out in September are expected to stop in Colorado Springs for a day, "and we are hoping to give them a warm reception and to receive inspiration from their presence." The outgoing missionaries will be sure of the warm reception, for Pastor Franklin and his people are the kind to give it, and have a great place in their hearts for missions and missionaries.

#### PROF. CLEMENT RESIGNS

Prof. Ernest W. Clement, principal of Duncan Academy in Tokyo, has severed his connection with that school and the Foreign Society in order to accept a position offered him in a government college in Japan. He will cut short his furlough and start at once for his new work. We regret the change for the sake of the school which he has so efficiently served. We have from him a history of the academy, which will soon appear, with illustrations.

#### FOOTBINDING REFORM IN CHINA

The campaign for feet of natural size is well under way in China. The imperial government has sympathized with the reform and from the outset the missionaries have vigorously supported it. At Hanyang in Central China an interesting meeting was recently held. Some of those who had joined our mission church there during the past year still continued to bandage their feet, wearing the tiny, sharp-pointed embroidered shoe which every Chinese

woman used to survey with pride. Mrs. Adams, together with Mrs. Tsao, the native pastor's wife, decided that it was time to institute a reform. They called a meeting of the Chinese women and began operations with twelve who had signified their willingness to give up their tiny feet. Mrs. Tsao acted as model and, with cotton, wool and lint, Mrs. Adams showed the women how to help enlarge the feet, filling up the spaces with wool, thus enabling them to stand on the front of the foot instead of upon the heel only. The following week the twelve chosen ones came to the church looking happy and contented, and strutted about to show that they could walk nearly as well as the pastor's wife in her broad and comfortable shoes.

#### A VETERAN GONE HOME

Rev. M. J. Coldren, who died recently at Hillsdale, Mich., was for thirty-two years a Free Baptist missionary in India, and was greatly loved by the natives. "He was everybody's friend," is the fine tribute paid him. His station was Chandbali.

#### SOME TAUNGTHU CHRISTIANS

Two weeks ago we had four candidates baptized in Taunggyi; three of them were Taungthus. A few weeks previously we had at one of the Taungthu churches seven others baptized, so this makes eleven within the last three or four weeks. There are also two or three more whom we are looking forward to receive. One is a Burman woman, the wife of a Chinaman. Her husband used to be the rum seller for the town but is now engaged in buying produce. He also is studying the Bible, and his wife has pretty definitely decided to be a Christian. Another one who believes is a man from the Inle Lake, one of the so called Lake people who live in houses built in the water. He is the first of this tribe, is a man of influence and already seems deeply to have interested two men from his village. The opening among them looks to be very promising, for the people are all eager to have tracts given to them which they read as eagerly as they receive.—A. H. HENDERSON, M.D., Taunggyi, Burma.



#### Assam Conference Report

The 1911 report of the Assam Baptist

Missionary Conference has just come to hand. It makes a pamphlet of 76 pages and is full of information. The eleventh biennial session was held at Gauhati, March 4-12. Twenty-nine missionaries were present. The conference recorded "its unbounded appreciation of the helpfulness of the presence with us in our sessions here, and of their visits to several of our stations, of Drs. Barbour and Anthony from America; also of Dr. and Mrs. Downie and Professor Martin from South India, and Missionaries Seagrave and Geis from Burma." The reports of committees show how thoroughly the conference goes into matters. Facts will be drawn from these reports later. The seventy-five years' history by Nettie Purssell Mason is a valuable contribution to our missionary literature.



#### Garó Christian Pioneers

Out in the center of the hills, three hard days' journey east of Tura, a little more than two years ago a small dispensary and school were started at Rongbinggiri by Jinggin, now in charge of another branch dispensary in Bagmara. After nearly a year he was succeeded by Anondi, another young man trained at the Tura Mission hospital, and his brave young wife Reheni who spent several years here in school. The government gave a little financial help towards the dispensary at the first and the Commissioner, who traveled through the hills, was pleased with Anondi and ordered the people to build him two new bamboo houses, one for the school and dispensary and the other for a dwelling. The main financial support, however, has come from a good man in America who, though not a member of any church, wanted to invest \$50 a year in direct evangelistic work.

Dr. Crozier and I visited Rongbinggiri near the close of our tour last winter. We had been traveling three days among the heathen, when suddenly, not knowing the exact location, we came upon arches of banana leaves over the path with "welcome" in large letters on a paper. At the end of this colonnade in front of his gate stood Anondi with his pupils. As we approached he led them in a song of praise composed for the occasion, which brought tears of joy to our eyes. They were all clean and

happy looking. Reheni met us in the yard. She threw her arms around me and we stood silently weeping for several minutes. This modest white-robed Christian girl—how different from the heathen women! Our visit was opportune, for a government surveyor was in camp near by and as large numbers of men were drafted to move his camp from place to place, all the petty government officials and headmen of villages in that region were gathered there. It was a great opportunity to preach Jesus and we found a few almost persuaded. Representatives of five villages interviewed Dr. Crozier in regard to sending teachers to their villages, and some of them said, "We want one that loves like Anondi," and "We want one with a wife." The nearest market is some three days' away and food is often so difficult to procure that our teachers shrink from the hardships involved, but one young couple has since been found to go to Sinsanggi, a large village eight miles from Rongbinggi, to open a school. — MRS. MABEL B. CROZIER, Tura, Assam.



#### Missionary Personals

Mrs. Edith A. Millard was married at Newton Center, on July 6, to Rev. Charles S. Deming, a missionary under the Board of Foreign Missions of the Methodist Episcopal Church. Dr. Frederick L. Anderson of Newton Theological Institution, officiated. In August Mr. and Mrs. Deming sailed for Korea, where Mr. Deming is a professor in the newly formed Union Theological Seminary at Seoul, in which Southern and Northern Methodists co-operate.

Owing to the enforced absence on account of illness of Rev. Thomas Lewis of the English Baptist Mission Society, Principal of the Congo Evangelical Training Institution at Kimpesi, Africa, Rev. Seymour E. Moon of the Foreign Mission Society has again been appointed acting-principal. The exigencies of the situation have caused Mr. Moon to delay his furlough, due this year, until 1912.

To complete the list of missionaries, both those in active service and those formerly connected with the Society, who lent their services to The World in Boston, a partial

list of which appeared in July *MISSIONS*, the following names should be added: Mrs. H. I. Marshall, F. H. Eveleth, D.D., and Mrs. Eveleth, Mrs. W. H. Roberts, Rev. S. R. Vinton and Mrs. Vinton, Miss E. H. Payne, of Burma; Rev. G. H. Brock and Mrs. Brock, Rev. W. L. Ferguson, D.D., and Mrs. Ferguson, Rev. W. B. Boggs, D.D., and Mrs. Boggs, Rev. W. A. Stanton, D.D., of South India; F. W. Goddard, M.D., Mrs. C. E. Tompkins, of China; Rev. W. B. Bullen, of Japan; Mrs. Joseph Clark, Rev. Thomas Moody, of Africa; also Miss H. D. Newcomb, Miss Stella Mason, Mrs. J. E. Case, Mrs. Mary Burhoe, formerly missionaries. Miss Yaba, Mr. Poklay and Mr. Bosin Momin, Christian representatives of peoples among whom the missionaries work, also gave valuable assistance. ■

Nearly two years ago, Rev. Robert Harper, M.D., of Kengtung, Burma, met with a serious injury to his right hand through the bite of a vicious horse. The damage was so severe that Dr. Harper was forced to take a trip to England for treatment by specialists. He now writes that while his hand is still stiff, the operations performed upon it have been practically successful.



#### Foreign Missionary Record

##### ARRIVED

- Rev. J. H. Giffin, Mrs. Giffin and family, from Kaying, South China, at Duluth, Minn., May 26.
- Rev. H. F. Rudd and Mrs. Rudd, M.D., from Ninguenu, West China, at New York, June 8.
- Rev. J. E. Geil, Mrs. Geil and child, from Banza Manteke, Africa, at Granville, Ohio, July 10.
- Rev. S. W. Hartsock and Mrs. Hartsock, from Ikoko, Africa, at Yardley, Pa., July 11.
- Rev. W. C. Owen and Mrs. Owen, from Allur, South India, at Ridgewood, N.J., about July 17.
- Mrs. I. B. Elliott, from Rangoon, Burma, at Winchester, Tenn., July 23.
- Miss Martha C. Covert, from Ningpo, East China, at Emporia, Kansas, July 26.
- Mrs. David Gilmore, from Rangoon, Burma, at New York, July 29.
- Miss Amy A. Acoc, from Sendai, Japan, at Chicago, Ill., August 2.

##### BORN

- To Rev. G. A. Huntley, M.D., and Mrs. Huntley, of Hanyang, Central China, on May 4, a son, Leslie Albert Myers.
- To Rev. J. A. Cherney and Mrs. Cherney, of Suifu, West China, on June 6, a son, Paul Russell.





## FROM THE HOME LANDS

### The Field Secretary in Minnesota

Dr. Barnes has been on a missionary tour through portions of northern Minnesota in company with State Evangelist Rasmussen and State Superintendent E. R. Pope, while the party was enlarged at times by the presence of Rev. M. Berglund, Sunday school missionary among the Swedes, and Rev. E. M. Hulett, pastor at large. Nearly 1,400 miles traveled, fifteen churches visited, needy fields prospected, a motor car occasionally brought into service in farming districts, a boat excursion on Rainey Lake, cordial greetings and generous hospitality, were features of an outing that brought great help and cheer to many workers in the frontier fields, and much useful information to the visitors.



### A Faithful Servant

Rev. Neil E. Nelson, an able and faithful minister of the Gospel and missionary among the Swedes in this country, died at New Bedford, Mass., April 2, 1911. He was born in Sweden, April 20, 1859, and after preaching in Sweden first settled in Evanston, Ill. He later labored as a missionary in Manchester, N.H., Montclair, N.J., in South Dakota, Colorado, New Bedford and New York City. He was the founder of the Elim Swedish Baptist Church of New Bedford, and its pastor for six years. During his long and successful ministry he led many to the Saviour and the churches prospered under his care. — C.L.W.



### A True Missionary

I am United States public school teacher at Iliamna, Alaska, and never intend to neglect my school duties. But if there was not a real love for the souls of these poor darkened beings I'd not stay two hours after I could get a steamer. Every last Indian belongs to the Greek Church and perhaps always will; but oh, if you could

realize the utter blank. They have had a few days' visit from priests, sometimes years apart. I have had a good interpreter and have tried to tell "The old, old story" simply, as to a little child. How glad they are to hear it; what will it matter as to denominational ties to them a hundred years hence? But it will make a difference whether these people live in the peace of God or in the fear of the devil. I am not a missionary, but I can help these poor benighted people understand that God is love; and that it is only He who can forgive sin; and that through Christ.

I am alone; no neighbor, not even an Indian, within quarter of a mile, and no doctor within 250 miles; shut in on all sides by great high snow-capped peaks. These Kenai Indians have more backbone than the Alents, as far as I can judge. I have worked among many races of Indians, and in my judgment these are the most superior ones I have dealt with. Not that they are more civilized, for they are not that; but the material seems to be here, something to build upon. — HANNAH E. BREECE.



### The Dark and Bright Side

BY A MISSIONARY PASTOR IN WYOMING

"The church clerk wrote me, prior to my coming, 'The trouble with all the pastors we have had is that they seem to get discouraged upon arrival, and never seem to be able to rise above it, and SOME OF THEM HAVE STAYED A WHOLE YEAR.'" I replied, "For once you shall have a pastor who will not become discouraged upon arrival, and who will stay for more than a year."

I reached town about midnight. I found no person to meet me and no person who knew a single member of the church to whom I might go. I could not obtain a bed because of the crowded condition of the place, although I was sick and had been

traveling for three days. I tried to sleep in the waiting-room with about a dozen other unfortunates, but could not do so on account of the extremely cold night, although it was in August. I put on a second suit of clothes over my regular suit, and even then had to walk around town to keep warm. Yes, it was discouraging, but I am still on the field. In my four and a half years as pastor of the same church, I have seen the entire pastoral force of our State change, and in some cases several times.

When I came the church had eleven members, three of them men, but only one of these living in town, the second thirteen miles away, the third eight miles, and within three months the latter moved to California. Of the women only three were living in the place, the others at distances varying from a few up to twenty-five miles. To add to the discouragements we found our predecessor had left town owing about \$300, which amount is still unpaid. The services were attended by a few faithful women, but outside of this faithful few there was little interest.

One of the most pathetic things in my work is the funerals. My first one was that of a young man who, though his parents were Baptists and his brother a minister, was himself a gambler and bartender. He made a profession of faith in Christ before death. What was my surprise to find every store and saloon shut up tight for the funeral, and proprietors, bartenders, gamblers—in fact the whole town—at the poor fellow's funeral. When I tell you the stores are open seven days in the week, and the saloons never close night, day or Sunday, you will appreciate the loyal spirit which is displayed on such occasions.

Shortly after this I buried a poor fellow shot to death on the range, whose friends we could not locate; then a poor girl, an inmate of a "sporting house," also shot to death; then another girl who had married from the same house; then a Japanese who was drowned; then an only child, also drowned; then a poor gambler for whose funeral I had to get out of a sick-bed; then an old veteran, the father of a saloon keeper, who never came to church and refused to let the minister visit him; then a sweet child, a regular attendant at Sunday school, although her father is a saloon keeper; then

several who went from town drunk and met with accidental death or were frozen—all these besides those that might be classed as "ordinary."

What spiritual darkness prevails on every hand, and what magnificent opportunities there are for work in this great State! How delighted we have been to see the church "grow in grace and the knowledge of the truth," in its gifts for home work and for missions, raising last year an average of thirty-five dollars per member; also to see the membership double in a little over a year after these years of patient waiting. Now we have one of the best Sunday schools in the State and a B.Y.P.U., recently organized, composed of as fine a lot of young Christians as you will meet anywhere. Therefore, "we thank God and take courage."



#### Echoes From South Dakota

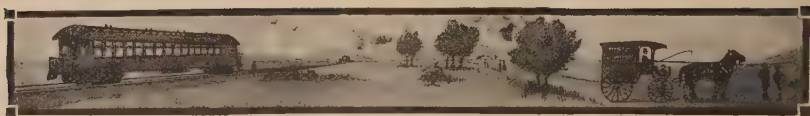
REV. S. P. SHAW

The German Baptist church at Herried reports good attendance at its services, and the church edifice with its new electric lights proves too small for the audiences Sunday evenings. Pastor Bens has preached in the neighborhood of Pollock, and ten persons have professed faith in Christ.

The Timber Lake church when seven months old came to self-support. They plan to begin the erection of a church house soon. M. P. Beebe, a member, has purchased two splendid lots which he purposes to deed to this church as soon as they erect their new building. This generosity has greatly strengthened the work here. The pastor, Rev. J. J. Enge, and his wife, deserve much credit for their untiring efforts in these new fields.

The church at Eagle Butte is young, but progressive. They have three Sunday schools, one in town and two in the country, with a total attendance of about 120. Rev. James B. McKeehan is proving his adaptability to this kind of work by the way he is succeeding in these fields.

At Watertown during the first five months of Rev. F. R. Leach's pastorate, the church received sixty new members, and an aggressive campaign is being carried on for a new church building, to cost not less than \$16,000. The church is enthusiastic over the progress of the work.



## CHAPEL CAR AND COLPORTER

### A FAITHFUL WORKER

Rev. L. Walton Terry, for ten years the efficient superintendent of missions for western Washington, has resigned to become financial secretary of Adelpia College, Seattle. Rev. J. H. Beaven, of Walla Walla, succeeds him in the state work.

### ROUGHING IT IN BIG HORN BASIN

Colportage Wagon No. 58 — the "George Frear Memorial" — was sent as soon as equipped into the Big Horn Basin, Wyoming, where it has had a varied career. The colporter described some of the difficult mountain driving as "making the horses and driver sweat with fear." The first pair of horses had to be killed by order of the state because of a contagious disease, and the society was left to buy a new pair. The wagon has been kept going and is one of the Basin's institutions.

### A JEWEL FROM A MINE

"While engaged in a meeting with a weak church in the western part of Indiana," writes Colporter W. E. Houghton of Franklin, "I was invited to visit the mine in the vicinity, and while going through the mine I fell into conversation with a miner who was noted for his wickedness. I invited him to come to church that night, which he did, and held up his hand for prayer. He came the next night with his wife. They were both converted and united with the church. The man has since become a deacon and a very active church worker. His influence for righteousness is now as great as his influence for wickedness was before his conversion. The church has been greatly strengthened."

### FINDING THE PEOPLE

A gulch which a missionary had pictured to be full of wolves and panthers proved, to his surprise, to be a home of Christian people, says Dr. Seymour. Hear what the colporter says: "Our farm where my

family lives and works, is at the head of a narrow valley. Beyond the first few miles I have always felt as if there was nothing but wild animals. But I drove into this canon, which I followed for twenty-seven miles; and I found thirty-three families, most of whom were Christians; there were no Baptists, and eight families without the Bible. I left in there forty-four Bibles and a thousand pages of tracts. I tarried and preached for them on Sunday. At the close of the service there was an old-fashioned handshake. We sang 'When the roll is called up yonder,' and when the invitation was given for prayers many came forward, from the gray-haired father to the little children, and amid tears we left them imploring us to come again."

### A GOOD APPOINTMENT

It is announced that Rev. W. E. Chalmers will not only be "educational secretary" of the Publication Society, but in addition to supervision of the young people's work will have in charge the teacher training department in place of Rev. H. T. Musselman, who has resigned.

### STRENGTHENING THE FORCE

Rev. Geo. L. White, who has been the general missionary for the States of Wyoming, Utah and Nevada for the Home Mission Society, and who was formerly in charge of one of the Chapel Cars, has been appointed by the Publication Society as superintendent of its work in the Pacific Coast States. He began his work August 1, with headquarters at Portland, Oregon.

### READJUSTED RELATIONS

One of the most important gatherings in Philadelphia in connection with the anniversaries was a conference of representatives of the Conventions of seven States upon the Pacific Coast and a committee of the officers and representatives of the Board of the Publication Society. There were two pro-



longed sessions and the work of the Society and its relations to the Coast States were thoroughly discussed. Articles of agreement were framed and passed with unanimity. These have been ratified by the Board of the Publication Society, and will be by the Coast Conventions at their coming meetings. The Society will have new force and power in this district and the Conventions will be greatly aided in their work.



#### What the First Colportage Wagon Did the First Year

The first colportage wagon was provided by the Sunday school children of Michigan, the money being raised by Dr. E. M. Stephenson, then Sunday school missionary for Michigan. The results of the work of this wagon for the first fifty weeks were: 250 days' work; 3,863 miles traveled; 201 meetings held; 434 sermons and addresses; 2,082 families visited; 918 books given away; 499 Bibles sold; 590 Testaments sold; 1,008 books sold; 151 Bibles given away; 161 Testaments given away; 73,795 pages of tracts distributed; 225,565 pages of religious papers distributed.



#### Colportage Work Among the Foreigners

Besides the colportage wagons, the Publication Society has nearly forty colporter missionaries doing work in various parts of the country, writes Annie L. Barnes.

Among them are a number of foreign workers. In Philadelphia we have, in connection with the City Mission Society, a Polish colporter doing excellent work among the Poles, Russians and Slavs; also an Italian colporter who is doing great good among his people. In New York City we have, in co-operation with the City Mission Society, colporters among the Slovaks, the Hungarians, and the Russians in the City and at Ellis Island.

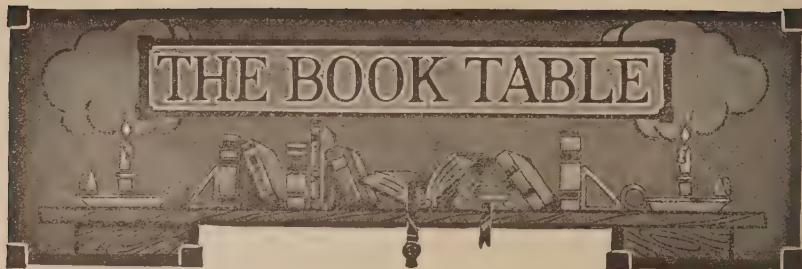
The Society is also co-operating with the Cleveland City Mission Society in the support of a native Hungarian worker. It is supplying these men, as well as a great many others who are working among the foreign population of this country, with Bibles and tracts in their languages.

On the Pacific coast we have a native Chinaman, Sum Sing, supported partially by the contributions of a lady in Massachusetts (Mrs. A. M. Pickford). He is living in Oakland with his family, doing splendid work among his own people. We have also on the Pacific coast a native Japanese colporter, K. Takahashi, who is working in Washington among his brethren.

In the western part of Pennsylvania the Society has, in joint appointment with the Pittsburgh Association, five colporters working among the Croatsians, Slavs, Hungarians, Italians and Russians. The value of this work is attested by all familiar with it.



HARD GOING FOR THE COLPORTER ON THIS KIND OF KANSAS ROAD



### A Model Handbook

The Handbook of the American Baptist Foreign Mission Society for 1911 so closely approaches the model that it is difficult to see how 1912 can improve upon it. One felt the same way about the issue for 1910, however, so that Secretary Warburton may still surpass himself in arrangement and illustration. First we have the story of the year in 63 pages which are packed with illustrative matter directly from the missionaries on the field. Here is the life of missions ready to hand for program committees, the missionary sermon, or the Sunday school teacher. Then come facts and figures, brief descriptions of the mission stations, the missionary directory, and the maps in colors. Only twenty cents for the whole, which is very artistic. Every young people's society should have the Handbook and *MISSIONS* on file.



### The Church in the Smaller Cities

This pamphlet belongs to the Social Service Series which the Publication Society is bringing out for the Northern Baptist Convention Social Service Commission, under the chairmanship of Dean Shailer Mathews. Rev. F. W. Patterson, of the First Church of Edmonton, Alberta, Canada, is the author, and his thesis is that "loyalty to Jesus consists not in rigid conformity to the methods of a bygone age, but in an intelligent and purposeful effort to adjust ourselves and our methods of work to the demands of today and the needs of the community in which we labor." The smaller cities have their problems as well as the big cities, and these require study. Then smaller cities differ in character and consequently in kinds of work demanded.

The author indicates how the study of the field is first to be conducted, and after that various activities in which the church should engage in order to minister to its specific community. The work is practical, and its value not to be gaged by the price—ten cents.



### The Social Service Series

Two further issues in this helpful series are "Welfare Work by Corporations," by Mary Lathrop Goss, and "International Justice," by Prof. George C. Wilson, formerly of Brown, now of Harvard. The first gives examples of what corporations are doing abroad and in this country for the welfare of employees, incidentally indicating that some corporations do have souls, or at least some care for them. The second is especially interesting now when arbitration and peace are common topics of discussion. It is well to know just what the international relations are, and young people especially should familiarize themselves with the facts through this brief but clear and comprehensive statement.



### Children of Foreign Lands

Charming volumes are these which describe the children of Egypt, Ceylon, India, China, Africa, Arabia, Jamaica and Japan. In the compass of a hundred pages, illustrated with colored plates, they tell of the children's life, conditions, plays, customs, schools—just what not only our children but all of us like to know, for who is not interested in child life? The writers were selected because they knew how to write in an interesting way, and knew what to write about in the different lands treated. Parents will not go amiss in giving these

little books as presents to their children. Among other benefits, they broaden the interest, and awaken the missionary spirit through the touch of human sympathy. They belong also in the Sunday school and church missionary library. (Fleming H. Revell Co. uniform edition.)



#### Missions in the Magazines

Much interesting descriptive material is contained in the current magazines. The *Century* contributes "Motoring in Algeria and Tunis," the first of two papers, taking us from Algiers to Constantine and describing points of interest along the way. "Samoa and the Samoans" (*Overland Monthly* for July) interestingly gives the character and customs of the Samoans and describes their chief personages. "Isola Bella" (*Blackwood's Magazine* for July) is a similar article with Ceylon for its theme.

The *Century* contains a brightly written story, "The Joyous Adventure of Etta," the tale of East Side children representing a variety of races and their happy trip to Rockaway with their settlement teacher. The racial characteristics of the different children are well brought out. The *Atlantic Monthly* contains another Greek story by Julia D. Dragoumis, — "In the Cave," — the story of a lame little Greek girl's love for her handsome fugitive lover. The scene is laid on the Island of Ægina and the background is rich in local color.

An unusually large number of Anglo-Indian stories are to be found. *Pall Mall* contains two, "A Wedding Day," a story of the Indian Mutiny with scene laid in Golpore, and "The Mystery of an Out-Station," in which the interest centers on the mysterious and the unearthly. *Blackwood's* contributes another Mutiny story in "Robert Dinwiddie;" and *Cassell's* for July contains "His Own People," which is the portrayal of the unceasing devotion of an old and ignorant ayah to the boy entrusted to her by the dying memsahib and the decision made by the boy when he first learns of his race.

For more serious reading, "India's Education and her Future Position in the Empire," by His Highness the Aga Khan, which appears in the *National Review* for July, is noteworthy. The writer considers illiteracy the basic cause of India's wide

unrest and asserts that "the salvation of India under British rule rests upon the enlightenment of the masses. . . . If by education the myriads of India can be taught that they are guardians and supporters of the Crown, just as are the white citizens of the Empire, then the realization that India and the self-governing dominions stand and fall together, bound by a community of interests and a common cause to maintain, will have to come."

The *Imperial and Asiatic Quarterly Review* contains a wealth of valuable material. Among other interesting articles we would mention "The Indian Currency Policy," containing statistics and diagrams, "Race and Color Prejudice in India," "The Architect in India," "India Revisited after Twenty-four Years," "The Renaissance of Islam," and "The Ancient City and State of Kutchar."



#### Serampore College

This College, founded by Carey, Marshman and Ward in 1818, as the crown of their work for India, was intended to be a Christian University for India, in which Christians of every evangelical communion might join in teaching, and students be received from Christian, Hindu and Moslem communities alike. Through limitation of means, the university lines have not been developed, but the college has done excellent work in the training of preachers and teachers for the Bengal field of the Baptist Missionary Society (English). The College Council decided two years ago to make Serampore College an Interdenominational Theological College for the training of Christian ministers, teachers and lay leaders, with its classes open to non-Christian students willing to pay their own fees and imbibe education in an atmosphere definitely and aggressively Christian. The co-operation of the Christian church at large is asked to raise an endowment of \$1,250,000. The Baptists of Great Britain expect to secure \$300,000 for the endowment fund, and more than \$100,000 has already been raised for land, buildings and equipment, besides \$40,000 toward endowment, and \$10,000 for working expenses of the next three years. The Baptist Missionary Society has also agreed to maintain four of its missionaries as professors.



## Financial Statements of the Societies

### American Baptist Foreign Mission Society

Financial Statement for four months, ending July 31, 1911

Source of Income	Budget for 1911-1912	Receipts for Four months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches) . . . .	\$515,384.92	\$42,428.73	\$472,956.19
Individuals (estimated) . . . . .	230,000.00	15,739.48	214,260.52
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated) . . . . .	178,332.00	39,695.94	138,636.06
Total Budget as approved by Northern Baptist Convention . . . . .	\$923,716.92	\$97,864.15	\$825,852.77

Comparison of Receipts with those of Last Year  
First four months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools . . . . .	\$39,307.71	\$42,428.73	\$3,121.02	.....
Individuals . . . . .	6,867.10	15,739.48	8,872.38	.....
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . .	25,464.09	39,695.94	14,231.85	.....
	\$71,638.90	\$97,864.15	\$26,225.25	.....

### The American Baptist Home Mission Society

Financial Statement for four months, ending July 31, 1911

Source of Income	Budget for 1911-1912	Receipts for Four months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches) . . . . .	\$353,792.36	\$28,253.65	\$325,538.71
Individuals (estimated) . . . . .	150,000.00	1,704.22	148,295.78
Legacies, Income, etc. (estimated) . . . . .	175,292.00	62,649.91	112,642.09
	\$679,084.36	\$92,607.78	\$586,476.58

Comparison of Receipts with those of Last Year  
First four months of Fiscal Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Sunday Schools and Young People's Societies . . . . .	\$26,102.19	\$28,253.65	\$2,151.46	.....
Individuals . . . . .	905.65	1,704.22	798.57	.....
Legacies, Annuity Bonds, Income, etc. . . . .	61,218.42	62,649.91	1,431.49	.....
	\$88,226.26	\$92,607.78	\$4,381.52	.....

### American Baptist Publication Society

Financial Statement for four months, ending July 31, 1911

Source of Income	Budget for 1911-1912	Receipts for Four months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches) . . . . .	\$111,304.25	\$29,434.68	\$81,869.57
Individuals (estimated) . . . . .	21,800.00	2,659.33	19,140.67
Legacies, Income of Funds, Annuity Bonds (estimated) . . . . .	51,273.88	8,424.24	42,849.64
Total Budget as approved by Northern Baptist Convention . . . . .	\$184,378.13	\$40,518.25	\$143,859.88

Comparison of Receipts with those of Last Year  
First four months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools . . . . .	\$29,410.15	\$29,434.68	\$24.53	.....
Individuals . . . . .	4,403.95	2,659.33	.....	\$1,744.62
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . .	4,486.02	8,424.24	3,938.22	.....
	\$38,300.12	\$40,518.25	\$3,962.75	\$1,744.62



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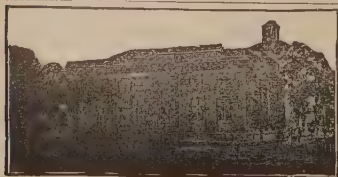


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